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THE UNIVERSALIST's MISCELLANY;

OR

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INTENDED

CHIEFLY AS AN ANTIDOTE

AGAINST

THE ANTICHRISTIAN DOCTRINE

OF

ENDLESS MISERY.

VOL. IV.

Behold, I make All things *new.* Rev. xxi. 5.

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FOX FIDLER & SC[illegible]

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1800.

ADVERTISEMENT

TO THE

FOURTH VOLUME.

FOUR years are now elapsed since the Universalist's Miscellany has been in circulation; this period has afforded opportunity to the friends of the Universal doctrine to express their views somewhat at large; but the subject is far from being exhausted; there is no part of practical or experimental religion, but what has a connection with the universality and final efficacy of the love of God towards his intelligent and moral offspring.

Some opportunity has also been given to the advocates for endless misery to express themselves with freedom upon that awful theme. The Rev. Mr. A. Fuller, has availed himself of this opportunity. He has been attended to as far as the health of the editor has yet permitted: the controversy with this Gentleman will be continued till finished; when the editor has it in contemplation to republish, in a separate pamphlet, all the letters which have passed betwixt Mr. Fuller and himself.

To make our pamphlet the more acceptable we shall, in the course of the next year, add to our other articles, a monthly review of books.

December 27, 1800.

W. VIDLER.

TO THE

PUBLIC.

December 25, 1800.

W. VIDLER.

INDEX.

PAGE

ANECDOTE of Archbishop Tillotson — 33
———, a Scotch officer — — 32
———— Mr. Robinson — — 113
———— Sir Isaac Newton — — 195
———— The Princess Dowager of Wales — 337
———— Marivaux — — 340
———— George II. — ib.
Anecdotes, Literary,—Rochefoucault—Johnson—Da Vinca—Theodoric—Singular change of fortune—Effects of superstition 311, 312
Animadversions on the Hoxton Sudent's Remarks — 267
Amicus, Letter on the animadversions of — 306
Air, pressure of the — — 362
——elasticity of the — 363
Atheists, an address to — 368
Atmosphere, altitude of the — 364

Barometer, air-gun, &c. use of the — 493
Bogs, formation of — 323

Calumny, letter on — 21
Criticism — 233
————on Hebrews, i. 8. — 33
———— Selah — 151
———— Acts, iv. 27, 28. — 300
———— the phrase "immerse with water." — 432
Candidus, remarks on — 68
———— on the person of Christ — 295
Controversy on 1 John, v. 7. — — 377
Contradictory passages of Scripture reconciled — 331
Christian Assemblies, on the independance of — 390, 461

Dialogue between a Christian and a Deist — 64
Dreams, dissertation on — 90, 128
Discretion, essay on — — 107
Divine Government, observations on the — 301
Deists, friendly address to — 301
Dodd, Dr. letter to — — 371

Elders, thoughts on a plurality of — 232
Eastern Proverbs, imitation of — 271
Endless Misery, reasons for rejecting the doctrine of — 329

Fuller, Andrew, Letter III. from — — 58
——— IV. — — 99
——— V. — — 140
——— VI. — — 210
——— VII. — — 253
——— Answer to — 218, 415, 422
——— Remarks on the spirit of his third letter 96
——— on his arguments — 451
——— a Reader's remarks on his letters 246, 447

Human Cultivation — 96
Howard, John, sketch of the life of 177, 206, 291, 341
Hell Torments, considerations on the absolute infinity of 23, 50

Inquisition, account of the — 276
Inundations in England 321

Jehovah, rebellion against and subjection to him considered 235, 274
Job, ch. viii. a new translation — 248
Jonah and the whale — — 444

Letter to a friend answering queries on the restoration 258, 286
——— mother on the loss of a son 334
——— gay young gentleman, lately converted 409
——— on the necessity of cultivating right thoughts of God 380
Letters from the world of spirits — 346
——— animadversions on 374
——— vindication of 417
——— reply to 467

Murder prevented by the name of God 114
Miscellaneous Maxims and Reflections 114, 152, 308, 355, 433
Modern superstitious practices founded on heathenism 186
Masters, a hint to — 256
Mathematical question, 236. Answer to ditto 318

New Creation, Wesley on — 30
——— on the 446
Natural History 1, 41, 81, 121, 161, 201, 241, 281, 321, 361, 401
Nile, source and progress of the — 45
Niagara, account of the fall of 81
Negroes, wonderful adventure of two 83

Oaths, letter on by J. Cue — 10
——— R. Wright 282
Oath, Christ took a legal one 11

PAGE

Preceptor, No. II. — — 14
——— No. III. — — 73
Prophecy, pretenders to — — 67
Prophecies now fulfilling, remarks on — 365
Prayer, an uncommon one — — 73
Praying for the damned — 376
Perseverance, hint on — 75

POETRY.—From a Father to his Daughter, 37. The Morals of Cato Censorius, 38. On Friendship, 32. Epitaph for Athanasius's Creed, 40. On a good Conscience, ibid. From a Brother to his Sisters, 77. Recipe for Connubial Happiness, 79. An Epigram, 80. A young Man's Wish, 117. Essay on Friendship, 119, 159. Invocation to Peace, 158. Versification of Ps. civ. 152. Thoughts which occurred to a Husband while his Wife was in great Agony in Labour, 199. Death-bed Repentance, 237. A Fragment from a serious musical Entertainment, 240. To a Friend on his Marriage, 278. The Christian addressed by his Watch, 279. Epitaph on S. Love, 280. Acrostic, 317. Confidence in God in a Thunder Storm, ibid. Liberality encouraged, 318. An Ejaculation, 319. Verses on Marriage, ibid. Sonnet, 320. Dependence on God, 357. On the On the Morning, ibid. Ancient and Modern Intollerance, 158. On a Spider's Web, 359. Verses to a young new married Pair, ibid. Peculiarity of the Chinese Language, 360. Providence, 395. A Dialogue between the Hospital and New Playhouse, at Birmingham, 396. Lines on the Death of a Child, 398 A Winter Thought, 399. On the Death of an amiable Wife, 400. Epitaph by Sterne, ibid. The Wicked taken in their own Devices, 436. Ambition's Reward, ibid. An Apostrophe to Love, 437. Unity of God and Glory of Christ, 438. On the early Singing of the Lark, 439. On a Sleeping Infant, 440. A Morning Thought, ibid. An Evening Thought, ibid. The Wish, 470. An Hymn, 471. Visit of Hope to Sydney Cove, 472.

Queries, Typical — 333
Query on Divine Justice, and Answer — 6
——— Scarlett's Testament, 275. Answered — 349
Questions on future Punishment, 343. Answered — 468
Question on 2 Tim. iii. 17. — 34
——— 2 John, v. 7, p. 34. Answered — 315
——— the Atonement, 34. Answered 57
——— God's repenting, 196. Answered — 272
——— the proper Attitude for Praying, 108. Answered 350
——— the Resurrection, 300. Answered — 43[illegible]352
——— Satisfaction for Sin, 375. Answered 407
——— Existence of Evil Spirits — 394
——— Word Antichrist — ibid.
——— the future State of Brutes 432
——— Mat. xii. 31, 32. — 469
——— by a Sussex Farmer answered — 446
Qualifications essential to a Commentator on the Holy Scriptures 66

Reprobation, Letter IV. on — 17
Robinson Crusoe and his Man Friday — 31
——— Remarks on — 273
Request of A. B. C. to the Trinitarians, &c. — 35
Reproof of Drunkenness — 36
Repentance, Sentences on — 76
Rowles, Remarks on his Pamphlet against the Restoration

PAGE

Rivers, production of — — — 17

Sin and Punishment, essay on — — 70
Scriptures, profitable method of reading the — — 88
Select Sentences — — — 98
Scripture Questions — — — 236
Sublime Thought — — — ibid.
Shimei, his Case re-considered — — 251
Sea, Contemplation of the — — — 122
——Description of its various Wonders — 161
—— its Encroachments — — 284
—— Shores, new made — — — 283

Thoughts on the Effects of Learning upon Christianity — 9
———— the Works of Creation — — 326
———— the first Sin of Adam — — — 382
———— Prov. xiv. 19 — — — 430
Talents, different Application of — — 126
Tides, Nature and Cause of the — — 202
——— St. Pierre's Theory of the — — 205
Tillotson, no Universalist — — 464

Universal Doctrine, Letters on the Antiquity of — 167, 296
Under-Currents, Description of — — 243

Wesley's Thoughts on the New Creation — 30
Women, Letter V. on — — 109
Worshippers in London, estimate of their number — 112
Watts's Thoughts on the joyful Effects of the Revelation of an Universal Restoration — — — 135
Winchester's Writings published in Holland — 182
War, Reflections on — — — 187
Whirlpools, Description of — — — 245

THE UNIVERSALIST'S MISCELLANY FOR JANUARY, 1800.

NATURAL HISTORY.

WHEN we view the surface of our globe, we are stricken with the appearance of those streams of water which we call rivers, which at once beautify the prospect, fertilize the soil, and subserve the most valuable purposes of human life. The study of nature has been the employment of wise men in every age; yet the attainments of human research have never been fully satisfactory to the mind. The greatest philosophers have known only a little, guessed at more, and lamented their ignorance of most parts of the works of God. "The sun ariseth, and the sun goeth down, and pants for the place whence he arose. All things are full of labour—man cannot utter it. All rivers run into the sea, yet the sea is not full. Unto the place whence the rivers come, thither they return again. The eye is not satisfied with seeing, nor the ear with hearing." Such were the reflections of the wisest of the ancient Jews.

Whence are rivers produced? whence do they derive those unceasing stores of water, which continually flow in their spacious channels? This question has divided the opinions of mankind almost beyond any other topic in natural history. Almost every philosopher who has thought upon the subject, has given a solution different from others. But in the controversy on this head, we may rank the contending parties chiefly under two great leaders, M. De La Hire, a famous French writer, on the one hand; and the great Dr. Hally on the other. The first contends that rivers must be supplied from the sea, strained through the pores of the earth; the second has endeavoured to demonstrate that the clouds alone are sufficient for the supply. Both sides have called mathematics to their aid; and, in the opinion of the by-standers, have shewn, that long and laborious calculations can at any time be made, by men of science, to obscure both sides of a question.

De La Hire, to shew that the clouds, by rain, are insufficient for the production of rivers, asserts, that rain never penetrates the surface of the earth above sixteen inches. Hence he infers, that it is impossible for it, in many cases, to sink so as to be found at such considerable depths below as to give rise to rivers. He grants, indeed, that rain water is often seen to mix with rivers, and greatly to swell their currents; but that a much greater part of it evaporates. "If, says he, the whole earth were covered with water, evaporation alone would be sufficient to carry off two feet nine inches of it in a year: and yet we know very well, that hardly nineteen inches of rain water fall in that time; so that evaporation would carry off a much greater quantity than is ever known. The small quantity of rain water that falls in a year is therefore but barely sufficient for the purposes of vegetation. Two leaves of a fig-tree have been found, by experiment, to imbibe from the earth, in five hours and a half, two ounces of water. This implies the great quantity of fluid that must be exhausted in the maintenance of one single plant. Add to this, that the waters of the river Rungis do, by calculation, rise to fifty inches, and the whole country from whence these waters are supplied, never receives fifty inches in the year, by rain. Besides this, there are many salt springs, which are known to proceed immediately from the sea, and are subject to its flux and reflux. In short, wherever we dig beneath the surface of the earth, except in a few instances, water is to be found; and it is this subterraneous water, which is raised into steam, by the internal heat of the earth, that feeds plants. It is this water that distils through the interstices of the earth; and there cooling, forms fountains. It is this subterraneous water also that forms the chief supply of rivers, and pours plenty over the whole earth." See Hist. de l'Acad. 1713. p. 56.

Dr. Halley, on the contrary, asserts, that the vapours which are exhaled from the sea, and driven by the winds upon land, are more than sufficient to supply, not only plants with moisture, but also to furnish a sufficiency of water to furnish the greatest rivers. He procured an estimate to be made of the quantity of water emptied at the mouth of large rivers; and of the quantity also raised from the sea by evaporation; and it was found, that the latter by far exceeds the former. This calculation was made by Mr. Mariotte. By him it was found, upon receiving such rain as fell in a year, in a proper vessel, fitted for that purpose, that, one year with another, there might fall about twenty inches of water upon the surface of the earth throughout Europe. It was also computed, that the river Seine, from its source to the city of Paris, might cover an extent of ground, that would supply it annually with above seven billions of cubic feet of this water, formed by evaporation. But, upon computing the quantity which passed through the arches of its bridges in a year, it was found to amount to only two hundred and eighty millions of cubic feet, which is not above a sixth part of the former number. Hence, therefore, it appears, that this river may receive a supply brought to it by the evaporated waters of the sea, six times greater than what it gives back to the sea by its current: and therefore, evaporation is more than sufficient for main[illegible]

In this manner the sea supplies sufficient humidity to the air for furnishing the earth with all necessary moisture. One part of its vapours fall upon its own bosom, before they arrive upon land. Another part is arrested by the sides of mountains, and is compelled, by the rising stream of air, to mount upwards towards the summits. Here it is presently precipitated, dripping down by the crannies of the rocks. In some places, entering into the caverns of the mountains, it collects in those receptacles, which being once filled, it then overflows; and, breaking out by the sides of the hills, forms single springs. Many of these run down by the valleys, and uniting form little rivulets or brooks; many of these, meeting in one common valley, and gaining the plain ground, become a river; and many of these uniting, make such vast bodies of water as the Ganges, the Nile, the Danube, and the Rhine.

But there is still a third part of the vapour exhaled from the sea, which falls upon the lower ground, and furnishes plants with their wonted supply. The circulation does not rest even here; for it is again exalted into vapour by the action of the sun; and again returned to that great mass of waters whence it first arose. This, according to Dr. Hally, is the most reasonable hypothesis; and much more likely to be true, than that of those who derive all springs from the filtering of the sea waters through certain imaginary tubes or passages within the earth; since it is well known, that the greatest rivers have their most copious fountains the most remote from the sea. See Phil. Trans. vol. ii. p. 128.

The Doctor's opinion, we believe, is the most generally adopted; yet, after all, it is still pressed with great difficulties; and there is still room to look out for a better theory. The perpetuity of many springs, which always yield the same quantity of water, even when there is least vapour or rain, as well as when there is the greatest, is a strong objection. Derham, in his Physico-Theology, mentions a spring at Upminster, which he could never perceive by his eye to be diminished, even in the greatest droughts, when all the ponds in the country, as well as an adjoining brook, have been dry for several months together. In the rainy seasons also, it was never overflowed, except sometimes, perhaps, for an hour or so, upon the immission of the external rains. He therefore concludes, that if this had its origin from rain or vapour, there would be found an increase or decrease of its water, corresponding to the causes of its production.

Thus are we tossed from one hypothesis to another. Must we at last be content to settle in conscious ignorance? This, however mortifying, is often the case after the most painful research in philosophical subjects. But perhaps many of our readers will think, that the origin of rivers is best accounted for by an union of the different schemes of De La Hire and Dr. Hally. Happy however for mankind the vapours continue to arise, the rains to descend, the springs to flow, and the rivers to run. Thus the Deity ceases not to bless his creatures with a profusion of goodness, while the wise men of the world mutually confound each others account of his method of distributing his favours.

Some philosophers, though they are at a loss to account for the origin of rivers, think themselves by no means so as it relates to their *formation*. Varenius says that rivers are artifical He boldly asserts that their channels have been originally formed by the industry of man. His reasons are, that when a new spring breaks forth, the water does not make itself a channel, but it spreads over the adjacent lands. Thus, says he, men are obliged to direct its course; or, otherwise, nature would never have found one. He enumerates many rivers that are certainly known, from history, to have been dug by men. He alleges, that no salt water rivers are found, because men did not want salt water; and as for salt, that was procurable at a less expence than digging a river for it. Although it costs a speculative man but a small expence of thinking to form such an hypothesis; yet it may, perhaps, be a trial to the reader's patience to detain him longer upon it.

Though philosophy be thus ignorant, as to the production of rivers, yet, the laws of their motion, and the nature of their currents have been very well explained. All rivers have their source either in mountains or elevated lakes; and it is in their descent from these situations, that they acquire that velocity which maintains their future current. At first their course is generally rapid and headlong, but it is retarded in its journey, both by the continual friction against its banks by the many obstacles it meets with to divert its stream, and by the plains becoming more level as it approaches towards the sea. If this acquired velocity be quite spent, and the plain through which the river passes be intirely level, it will, notwithstanding, still continue to run from the perpendicular pressure of the water, which is always in exact proportion to the depth. This perpendicular pressure is nothing more than the weight of the upper waters pressing the lower out of their places, and consequently, driving them forward, as they cannot recede against the stream. As this pressure is greatest in the deepest parts of the river, so we generally find the middle of the stream most rapid; both because it has the greatest motion thus communicated by the pressure, and the fewest obstructions from the banks on either side.

Rivers thus set in motion are almost always found to make their own beds. Where they find the ground elevated, they wear its substance away, and deposit the sediment in the next hollow, so as in time to make the bottom of their channels even. On the other hand the water is continually gnawing and eating away the banks on either side; and this with more force as the current happens to strike more directly against them. By these means, it always has a tendency to render them more strait and parallel to its own course. Thus it continues to rectify its banks, and enlarge its bed; and, consequently, to diminish the force of its stream, till an equilibrium is obtained between the force of the water, and the resistance of its banks, upon which both will remain without any further mutation. Happy is it for man that bounds are thus put to the erosion of the earth by water; and that we find all rivers only dig and widen themselves but to a certain degree. In those plains and large vallies where great rivers flow, the bed of the river is usually lower than ny part of the valley. But it often happens, that the surface of the

water is higher than many of the grounds that are adjacent to the banks of the stream. If, after inundations, we take a view of some rivers, we shall find their banks appear above water, at a time that all the adjacent valley is overflown. This proceeds from the frequent depositions of mud, and such like substances, upon the banks, by the river's frequently overflowing; and thus, by degrees, they become elevated above the plain; and the water is often seen higher also. Rivers, as every body has seen, are always broadest at the mouth; and grow narrower towards their source. But what is less known, and probably more deserving curiosity, is, that they run in a more direct channel as they immediately leave their sources, and that their sinuosities and turnings become more numerous as they proceed. The savages of North America esteem it a certain sign that they are near the sea when they find the rivers winding, and every now and then changing their direction. And this is even now become an indication to the Europeans themselves, in their journies through those trackless forests. As these turns of the river increase as it approaches the sea, it is not to be wondered at that they sometimes divide, and thus disembogue by different channels. The Danube empties itself into the Black sea by seven mouths; the Nile into the mediterranean by seven, and the great river Wolga into the Caspian by seventy.

Buffon says, that the current of rivers is to be estimated very different from the manner in which those writers who have given us mathematical theories on this subject, have represented. They found their calculations upon the surface being a perfect plane, from one bank to the other; but this is not the actual state of Nature in this case; for rivers in general rise in the middle; and this convexity is according to the rapidity of the stream. Any person, to be convinced of this, need only lay his eye as nearly as he can on a level with the stream, and, looking across to the opposite bank, he will perceive the river in the midst to be elevated considerably above what it is at the edge. This rising in some rivers is often found to be three feet high. To account for this it is supposed the water in the midst of the current loses a part of its weight, by the velocity of its motion; while that at the sides, by its slowness, keeps its natural level. It sometimes happens, however, that this appearance is reversed; for when tides are found to flow up with violence against the current, the greatest rapidity is then found at the sides of the river, as the water there least resists the influx from the sea. On these occasions the river presents a concave rather than a convex surface; and, as in the former case, the middle waters rose in a ridge, in this case they sink in a furrow.

TO BE CONTINUED

DIVINE JUSTICE CONSIDERED.

Extract of a Letter to the Author of "Letters on the Religion Essential to Man."

ALL men are in their own minds convinced, or if you will, persuaded of this truth; viz. that unjust men cannot finally escape unpunished. —to this they confine the idea they have of justice, which they know more by its effects, than by itself.

It would however greatly concern us to know justice in its origin; we should perhaps find there the solution of a difficulty, which arises here very naturally.

It is said, that truth, goodness, and even justice, require that God should distribute the rewards he has promised; and that he cannot dispense with doing it. But it is asked, whether he could not forbear to punish? whether it is not in his power to shew mercy and pardon the guilty?

To this it is answered, that God is obliged by his justice to execute his threatenings, as well as to fulfil his promises. But is it not evident, that this answer is not satisfactory, and that it is begging the question? for it is allowed to be just, that crimes should be punished. But if God cannot dispense with inflicting punishments, we ask the reason of this necessity?

I believe, Sir, you will agree with me, that no satisfactory answer has yet been made to this question.

ANSWER TO THE FOREGOING QUERY.

I THINK your remark is very just. Nothing is better known than justice in its most glaring effects, and nothing is less undertood than justice, considered in itself.

It may be said, that it is not necessary for man to know the nature thereof, and that it is sufficient for him not to mistake its effects. This would certainly be sufficient, was it not probable, that his being ignorant of the cause, may at last occasion his mistaking the effects of it: this appears from the difficulty you propose which I need not repeat.

Justice may be considered in various respects. We have elsewhere observed, that justice is no more than perfect equity, and that equity signifies equality or proportion. This way of considering it is the easiest, and the nearest: at the same time, it is founded upon truth; and if men always considered it in this light, they would not conceive a false notion of it.

Let us endeavour to trace the thing a little higher, and consider what justice is essentially, or what can be the cause of it. Let us first observe, that it is an essential property of a wise being to do nothing in vain. From thence we may conclude, that the Author of nature must have designed the different faculties with which he has endowed man for different uses, which concur in perfecting the whole: we may likewise

conclude, that when the faculties are applied to other uses, order is thereby overturned, and still more so, when they are the noblest faculties of the mind which are misapplied.

A comparison will not be improper here. The human body is so framed, that all the parts of it have their several uses; their order and the subserviency of them to each other, bears a relation to these uses. This order is essential, not only to the beauty, but likewise to the well being of the body; and as soon as this order suffers any change, that well being ceases; there arises a painful sentiment, which is a certain sign that some of the parts are disordered.

From hence it is easy to conclude, that pain is only a consequence of disorder. Methinks it might likewise be concluded, that disorder cannot be introduced into the faculties of the mind, without raising in it a painful sentiment.

Upon taking a nearer view of this matter, we shall find that if it was otherwise all nature would be destroyed.

Let us suppose that well being is not the consequence of order, and that pain does not proceed from disorder; how should we know when the disorder begins, or be induced to employ the means of preventing the progress of it?

Nay, further, without the connection that subsists between pain and disorder, men could not discern the difference between order and disorder; nothing would induce him to prefer one to the other.

It is objected, that the beauty of one, and the deformity of the other, would be sufficient to determine his choice; I answer that the first, the invincible desire which appears in man is after well being; that without the relish he has for what is good, he could have none for what is beautiful.

In effect, the first perception which man has of what is beautiful, and what is deformed is only the agreeable or disagreeable impression which things make upon him; and the preference he gives to what is beautiful, is only the effect of that impression.

From hence I conclude, that man does not perceive the cessation of order, but in proportion as he feels the cessation of well being.

Let us return to the idea of justice; and remove the idea of rigour which is annexed to it. If we suppose that order only prevails among the creatures this rigour would not take place.

In this case justice would be essentially nothing but order itself, and that exact proportion which constitutes the harmony of order, as it does the perfection and happiness of intelligent creatures. Or if you would consider the matter otherwise, justice in God will be the approbation he gives to that order, and the delight he takes in the happiness and perfection of the beings whom he has created.

Let us now suppose, that disorder prevails among the creatures, what will follow from that which we have laid down concerning the nature of justice? Order and harmony ceasing, pain and confusion will be the consequences, the natural and inevitable consequences of it.

And if we go back still farther, and consider what justice may be in God, we shall find that it is invariably the same, as we have supposed it: [illegible] —This principle is the good wil

which God bears to the creatures, the approbation he gives to order, which constitutes their perfection and happiness. This approbation, and this good will always subsist; from whence it follows, that God cannot approve of disorder, which renders the same creatures miserable. In that case, justice in God will be a constant will to bring back his creatures to happiness, and that by restoring them to order, which is inseparable from it.

This is essentially rigorous justice, or what appears to us as such by its effects, though in its principle, it is only goodness, directed by wisdom.

Here we behold the unity of the divine attributes, all which seem to centre in goodness. From whence we may conclude, that the supreme Being is invariably the same; that the principle, by which he consents to the pains his creatures endure, is in no respect different from that by which he renders them happy.

A question offers itself very naturally in this place, viz. what must be the immediate cause of pain? whether it is inflicted by the Deity himself, or is merely the natural effect of disorder?

I answer, that disorder is essentially the cause of pain, and would alone suffice to render men compleatly miserable. However it is possible, that the means which divine wisdom employs to redress the disorder that is introduced among men, may occasion a more violent degree of pain.

This may be illustrated by a comparison. Every disorder that disturbs the economy of the humam body, is accompanied with pain; and is alone sufficient to make a man suffer; but the means employed for removing this disorder, are generally a great addition to his sufferings. The distemper is only cured by things of a contrary nature, which attack the cause of it. The combat becomes more and more violent, in proportion as the cause is more inveterate. It would be superfluous to carry the comparison further, and still more so, to make the application of it to this subject: the thing speaks of itself.

If we now come to view the difficulty in question, we shall find it intirely removed. It is asked whether God could not dispense with inflicting punishment? We have shewn that pain is an unavoidable consequence of disorder, and is not a punishment inflicted. But grant that these are likewise inflicted punishments, we have shewn that these punishments tend only to restore man to happiness, by reinstating him in order.

If this is not satisfactory, I ask in my turn, whether God can desist from the constant will he has to bring back men to their first end, and to restore all his works to their original state when he saw that they were good!

In this case I would say, that God may desist from being good, since he can disown the wisdom of his works; or rather, I would say, that God can contradict himself; for if he saw, that the works of his wisdom were very good in their original state, he would disown the approbation he had given to them if he did not restore them to it.

Here we see all those ideas of justice, which men have formed to themselves, vanish alway: ideas which they have built upon false premises or groundless suppositions.

They have represented the Deity as a prince, who being personally offended by a great number of his subjects, has a right to punish them all with great rigour. This prince, though justly provoked, may, if he pleases, depart from his rights: he may be led by his clemency to have mercy on the guilty, or to shew favour to whom he pleases, whilst the rest, who are treated according to justice, cannot complain of this distinction.

This comparison which they have made between a weak limited man and the self-sufficient Being, has occasioned their mistake. The former may be hurt, and personally offended by men like himself: the offence concerns him; and in that respect he may be guided by clemency and dispense with punishing them. But if it is once owned, that the self-sufficient Being cannot be offended, to speak accurately, by the injustice of men; if it is true that the injustice only hurts themselves; that pain, which they call punishment, is an unavoidable consequence of it; the comparison and the conclusions which have been drawn from it, fall both to the ground. Such a low and narrow idea of the supreme Being, could only lead to false consequences: and these have greater influence than is imagined upon the sentiments and practice of men: such an idea of justice leads them to conclude tacitly, that they may dispense with being just. For if justice is an arbitrary thing; if God can depart from it by shewing favour to whom he pleases, every one may flatter himself that he will be of that number. And if for this purpose God needs only consult his clemency, a clemency which is unlimited, to what men could he refuse that which depends only on his will! From hence it clearly appears, that our being ignorant of the cause, leads us into mistakes about the effect of it.

BISHOP WATSON'S THOUGHTS OF THE EFFECTS OF LEARNING UPON CHRISTIANITY.

IT would be a miracle greater than any we are instructed (in the Scriptures) to believe, if there remained no difficulties (in revelation); if a being with but five scanty inlets to knowledge, separated but yesterday from his mother earth, and to day sinking again into her bosom, could fathom the depths of the wisdom and knowledge of *Him which is, which was, and which is to come—the Lord God Almighty, to whom be glory and dominion for ever and ever.* We live in a dissolute but enlightened age; the restraints of our religion are but ill suited to the profligacy of our manners; and men are soon induced to believe that system to be false which they wish to find so; that knowledge moreover which spurns with contempt the illusions of fanaticism, and the tyranny of superstition is often unhappily misemployed in magnifying every little difficulty attending the proof of the truth of Christianity into an irrefragable argument of its falsehood. The Christian religion has nothing to apprehend from the strictest investigation of the most learned of its adversaries; it suffers only from the misconceptions of

sciolists and silly pretenders to superior wisdom: a little learning is far more dangerous to the faith of those who possess it, than ignorance itself. Some I know affect to believe that as the restoration of letters was ruinous to the Romish religion, so the further cultivation of them will be subversive of Christianity itself: of this there is no danger. It may be subversive of the reliques of the church of Rome, by which other churches are still polluted; of persecutions, of anathemas, of ecclesiastical dominion over God's heritage, of all the silly out-works which the pride, the superstition, and the knavery of mankind have erected around the citadel of our faith; but the citadel of itself is founded on a rock, the gates of hell cannot prevail against it; its master builder is God; its beauty will be found ineffable, and its strength impregnable—when it shall be freed from the frippery of human ornaments, and cleared from the rubbish of human bulwarks."

ON OATHS.—TO MR. WRIGHT.

See vol. II. p. 337 and 380. and vol. III. p. 353.

SIR,

WHEN I read your letter, it was with that care and solicitude, connected with that diffidence of my own judgment, which a man ought to have who has often been wrong and frequently mistaken, and imbibed error instead of truth. Being resolved, at the same time, that if I found your arguments so sufficiently conclusive as to convince me that your view of the subject was in strict conformity to the mind and will of God, to make such concessions and acknowledgments, as divine truth justly claims of every opposer of the sacred injunctions of Jehovah; attending at the same time to the advice given by the poet, though with some little variation from his words,

> "Pause where I must, be candid where I can,
> But vindicate the words of God to man."

Your first remarks, which drew my attention, were as follows—"To affirm that when Christ said "Swear not at all," he meant Swear not at all in your Christian assemblies, or one among another as Christians; but you may still continue to swear when called upon by the men of the world, is certainly (as I think) a departure from the most plain and literal sense of the words: consequently, you ought to shew that in the discourse from which the words are taken, Christ is giving his disciples laws merely for the regulation of their conduct towards each other; not laws for the regulation of their conduct in their intercourse with the men of the world. But how will you be able to prove this, with respect to several precepts contained in the same discourse?"

Here, Sir, I wish you had given the whole of (I will not say of mine, but of) our Lord's words, as they stand, in connection with his prohibition; particularly the reasons he has given for exclusively cautioning his disciples from requiring oaths of each other, *viz* "for whatsoever is more than these (*i. e.* yea or no) cometh of evil," or from the evil one.

May I entreat you, Sir, again to attend to what is commonly called our Lord's sermon on the Mount; you will then soon be convinced, that the whole scope and design thereof was to inculcate amongst his own disciples the maxims, laws, and regulations by which the subjects of his kingdom were to be governed respecting their walk and conversation, both among themselves, as well as their deportment in the world at large. Now the self-denying injunctions, being not only different from, but perfectly opposite to all the feelings of our corrupt and evil nature, it is impossible for any one to attend to them, unless he is born again; born from above; born of that spirit whose fruits are love, joy, peace, long suffering, gentleness, goodness, faith. Now a company of such, loving one another with a pure heart fervently, would have such unreserved confidence in each other as would totally supersede the want of any other assurance amongst themselves on any subject whatever than simply "yea, yea, nay, nay;" therefore the prohibition was designed by our Lord to detect and expose any hypocrite, who by wanting more of his brethren in any declaration they might make than simply yes or no, would be holding him out as wholly under the influence of the evil one (ὃ περισσον τουτων εκ του πονηρου εστιν) But respecting Christ's people's intercourse with the world, he has no where said, (as I can find) The world are to place that absolute confidence in your veracity, that they are never to tender an oath to any of you; and if they do, tell them, your simple yes or no, to any thing they want to know of you, is sufficient.

But our Lord's own example at once puts an end to this difficulty, Matt. xxvi. 63. where we may observe our Lord's silence as to all the charges brought against him, till the high priest arose and demanded of him, upon oath, whether he was the Messiah or not; when we are informed, he answered in the affirmative, referring him to the fulfilment of Daniel's prophecy in himself as a proof thereof, &c. From hence it is clear that our Lord never gave his disciples the least encouragement, either by example or precept, to expect the world would rest satisfied with their simple yes or no in particular; yea, so far from holding their persons in any peculiar respect, he foretells them, that they would be reproached, and their name cast out as evil for his sake, Luke vi. 22, &c.

Upon the whole, from the vth chapter of Matthew, &c. it appears, that our Lord intended to point out the final dissolution of the Jewish Theocracy, which formerly, by divine appointment, was the light of the world, the salt of the earth, &c.; and that, instead thereof, was to be substituted a brotherhood, who were to be sanctified by God the Father, and preserved in Jesus Christ, and called; and to the apostles, who where the first fruits of this church, and the representatives of the whole general assembly. He says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." But, Sir, if I am to understand, when our Lord is forbidding the use of oaths in his church with each other, that he is prohibiting oaths in general, I am obligated to believe not only that he is come to destroy the law and the prophets, but also that the New Testament is perfectly hostile to the Old! For instance, Deut. vi. 13. "Thou shalt fear the Lord thy God,

and shalt swear by his name." Chap. x. 20. "Thou shalt fear the Lord thy God, and to him shalt thou cleave, and swear by his name," &c. In the prophets also, Psal. lxiii. 12. "But the king shall rejoice in God; every one that sweareth by him shall glory," &c. Isai. xix. 18. "In that day shall five cities in the land of Egypt swear to the Lord of hosts," &c. Chap. xlv. 23. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear," &c. Jer. iv. 2. "O Israel, thou shalt swear the Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him; and in him shall they glory."

From these quotations, and many more which might be produced to the same purport, I think nothing can be more convincing, than that swearing in truth and righteousness always was and will be perfectly conformable to the mind and will of God, until the restoration of all things. Now, if you think obedience, at present, to these commands is a literal departure from Christ's words, the undeniable consequence must be that he is not only forbidding Christians to obey the law and the prophets, but he is even charging the precept itself as pregnant with the most malignant consequences; for he says, "Whatsoever is more than these (*i. e.* yes or no) proceedeth from the evil one." And, by the same rule, the apostle James is charging those, who are acting as the law and the prophets command, with being exposed to condemnation for so doing. But admit that our Lord and the apostle James were recommending that perfect confidence becoming those in whose hearts the love of God had been shed abroad, to such there was great propriety in cautioning them against the least appearance of jealousy or suspicion against each other, in wanting any other confirmation of what they said than bare yes or no. Without this view of the subject (according to the present state of my mind) I should doubt the divine inspiration of the Scriptures, owing to an opposition of spirit in their composition.

Another part of your argument against the use of oaths is, that the command for their use might be only temporary. Your words are, "Was the law which authorized and commanded oaths strictly a moral precept, or was it a law of positive institution, adapted to the time then being? If strictly a moral precept, we may suppose it to be still binding upon men, and most of all upon Christians; and if so how are they in any sense to be liberated from it? But if a law of mere positive institution, it may have ceased, unless Christ, the lawgiver of Christians, hath authorized it in the New Testament; even as the keeping of the Jewish sabbath hath ceased: for he hath redeemed his church from under the law. All positive institutions must of course have ceased with the economy to which they belonged, unless adopted by Christ the head of the Christian economy; for he is a perfect lawgiver; and hath given a complete system of laws to his disciples, sufficient to regulate every part of their conduct. If we could not maintain the harmony of the Old and New Testament without admitting that Christians may lawfully do whatever Moses authorized the Jews to do, we could not maintain that harmony at all; at any rate it would be necessary still to use the

circumcising knife. Therefore I see not how denying the lawfulness of oaths under the gospel dispensation, can affect the harmony of the Old and New Testament, unless it can be proved, that the Old Testament represented swearing as an unalterable moral obligation."

I answer, Swearing in truth, without all doubt, was a moral obligation, and is still binding, and will continue so to be till every knee has bowed and tongue has sworn allegiance to Jehovah; and at present it does not appear to me that any solid reason can be given why the same means should not be used to put an end to strife now that were ordained by divine appointment from the beginning of the world. In the Epistle to the Hebrews, chap. vi. 13——18. we have given us at large the nature and design of an oath; in which we have both example and precept from God himself, and consequently the appointment must continue until the whole creation have perfect confidence in God as well as in one another; which never will be till every knee shall bow and every tongue shall swear. But in a Christian church, as the whole company have perfect confidence (or ought to have) both in God and in one another, if an oath was used amongst any of them, he that tenders it, and he that takes it, must equally be under the influence of the evil one.

You think I am wrong in introducing the Apostle Paul as an example of taking an oath; where you say, "I am not at present convinced that every appeal to another respecting the truth of an assertion or matter of fact, is an oath; but rather think an oath always includes the affirming a thing in question to be as true as some other thing, the truth and reality of which is beyond all dispute: so when Jehovah swore by his own life, he declared what he had spoken to be as true, and the accomplishment of it as certain as his own life. Having this idea of an oath, I am not convinced that Paul made use of one in the passages which you have quoted." Surely, Sir, I can hardly think you will deny that the Apostle was making a solemn appeal to God in 2 Cor. xi. 31. "The God and Father of our Lord Jesus Christ, who is blessed for ever more, knoweth that I lie not." Chap. i. 18. "But as God is true," &c. See also Gal. i. 20. "Now the things which I write unto you, behold before God I lie not." If these words are not expressive of the nature of an oath, even according to your own definition, I shall be happy to be better instructed in this subject; at any rate, the apostle went beyond the bounds of the restriction yea, yea, nay, nay, if you are right in this matter.

As to all positive or temporary precepts, divine inspiration informs us they were instituted as patterns or shadows of heavenly things; which, when the truth of them was accomplished in the person of Jesus Christ, the same divine authority then forbid the continuance of. The circumcising knife was commanded to be applied to all Abraham's seed, till he should come to whom the promise was made; and every time it was used it preached, in prophetical language, "Unto us a child is born, unto us a son is given;" and when all the other parts of the ceremonial law were attended to, this very expressive language of the gospel was intended by them; "Behold the Lamb of God which taketh away the sin of the world," &c. Therefore our Lord informs

the woman of Samaria, that in his person all types and shadows were superceded; that his Father's pleasure did not consist in worship of an external nature; for says he, "God is a spirit, and they that worship him, must worship him in spirit and in truth;" that is, no longer in type and ceremony.

Thus, dear Sir, you may perceive I have not brought forward any new arguments, as I thought there was no occasion for additional or more forcible ones till you had confuted what I have advanced already. And as to the present state of my mind, from what you have said, and from what you have not said, I am ready, if called upon, to appeal to the Most High in confirmation of what I know to be a truth, where my simple yes or no will not be confided in; and if I was in a part of the world amongst Mahometans and Pagans, I should rejoice in having an opportunity of so doing; and if they expressed their concern at my confidence in what they did not believe in, it would then be my duty, as well as privilege, to declare that I live in the joyful prospect of that happy period when they, with all the rest of God's rational creatures, will be brought, not only to bow the knee, but to swear allegiance to and confess that Jesus Christ is Lord to the glory of God the Father.

Thus, Sir, I have answered your reply with that freedom you desired; and should you produce in future such reasons which I have never yet seen in defence of your opinion, it will be my duty to attend to them with the same care and solicitude that I have hitherto done—with the same dependence on the divine teaching, as the poet expresses.

"If I am right, O teach my heart
Still in the right to stay;
If I am wrong, thy grace impart
To find that better way."

I am, Sir,
With the strictest integrity,
Yours sincerely,
JOHN CUE.

THE PRECEPTOR.——No. II.

ויבחר בדוד עבדו
ויקחהו ממכלאות צאן׃

Then he beloved David wisely chose,
From sheepfold, and from guiding flocks he took,
To feed his chosen sons with heavenly food,
Jacob, his heritage, by law to guide,
In his integrity to guide, and feed,
By order strengthen, and with beauty grace.

THE grand defect in the whole system of English education is, that they act contrary to that reason of which they so much boast themselves to be the possessors—of that liberty which they assert is their birthright. This arises from their being ignorant of the very foundation on which true liberty rests. The schools in England seem to consider law as

springing out of order, united with freedom of action. Hence all their punishments arise from a love of order, and from a supposition that a child knows his duty, and does not perform it—that children have freedom of action in all things but what are contrary to the will of the master, not considering that they are unacquainted, but by inference, with his will. How differently do the masters of schools reason with regard to the common concerns of life! In these they acknowledge that law is the parent of order; and that freedom of action can only be limited by law. This is the boast of Englishmen, That the will of an individual, or of any body of individuals, cannot ever restrain their actions; but the universal will may—that will which is made known by the law, and is equally binding upon all. And shall this boasted privilege be denied to our children? Shall we educate them in obedience to the absolute and uncontroulable will of an individual? Shall we train them up in habits of slavery that they may emerge from the rod of despotism capable of thinking and judging rightly for themselves—capable of using their new obtained freedom with wisdom, moderation, and integrity?

Without order there is no constant improvement; and without law there is no order. What was it made Rome the mistress of the world? —Discipline. What is it gives the superiority of the sea to Britain?— Discipline. Discipline, founded on wise laws, calls forth all the mental powers, and combines the wisdom, the strength, and the virtue of the whole for general good. Wisdom, strength, and virtue, unconnected with discipline, are like scattered corn by the highway side, good in itself, but liable to be trodden down by the foot of the thoughtless passenger, or to be overthrown by the assailing gales of the restless tempest: but, protected by discipline, it is the same corn sown on the well cultivated field, protected from the unthinking passenger, and, by its regularity, combining the universal strength of every stalk, to shelter the whole from the impetuous torrent or the boisterous gale.

The difference between the workmanship of man and that workmanship which bespeaks the hand of Deity, is, that the first is but for a time perfect, and carries not within itself the means by which it can repair the waste of years, or the casualties to which it is liable. Not so the workmanship of the Most High; all his works carry within them a reviving principle, that corrects and restores every imperfection, and every waste. This principle we call the law of nature; it is the unchangeable law of God. Behold the heavenly bodies; how beautiful their arrangement, how certain their motion! The law of their Creator regulates their every action, and gives beauty, dignity, usefulness, and immortality to the whole. The same may be said concerning the whole economy of animated nature. Law it is that governs all the works of the Most High, and he has, in many places, forbidden the sons of men to alter it. Deut. xxii. 9, &c.

The law was the schoolmaster (saith the apostle) to bring us to Christ; the Mosaical dispensation was given on account of the childish state of man; it was given, as unto children, to preserve them from transgression and to guide their feet in the paths of virtue. Men that knew their

duty, and love it, need no law; for love naturally makes all their actions (even without thinking concerning them) tend to the doing of their duty; it is to the lawless and the disobedient that laws are necessary; they are ignorant of their duty; it is therefore necessary to instruct them in it; they are ignorant of the happiness that attends the filling up their places in society properly; it becomes necessary, by the terrors of the law, to habituate them to the paths of virtue. Governed by self-love, they are slaves to hope, fear, desire, lust, revenge, &c.; it is necessary, by law, to correct the evil principle, that the man may live for himself, by living for the happiness of that society of which he is a member.—— The lawless mind has no desire of mental improvement; if it can grow in the arts of deceit, and cast a veil of appearances over the outward actions, it has attained the summit of its ambition: law breaks down this ignoble principle, shews the beauty of improvement, and gives life to every noble and energetic principle of the mind that before laid dormant—the man is called forth, the mask is flung away, and he seeks to be truly great, by causing all his actions to rise above the fear of investigation.

We do not find that David or Solomon made any new laws; yet how different was the Israelitish nation under their government to what it had been under the judges! Under the judges they were a brave, a virtuous, and a numerous people; but governed by passion, (Judges, xx.) unconnected, (Judges, viii. xii.) oppressed by the nations, (Judges, vi.) Not only without any monuments of national magnificence, but even without the means of making their agricultural utensils, but through the medium of foreign nations, 1 Sam. xiii. David mounted the throne —he made the law respected; and the nation became strong. Solomon succeeded; he governed the nation by law; commerce became added to agriculture, magnificence was united to strength, and the little contemptible nation of Israel became famous amongst the kingdoms of the earth. The law became slack; vice entered; it became neglected, order was lost, and oppression reigned; it became forgot; superstition and vice took her seat; then ignorance entered, slavery followed, and the free, the first-born sons of God, became slaves in a foreign land.

Before ever the statuary begins to mould the unshapen block, he has determined in his mind the form he shall give it; in like manner, the wise preceptor, before he begins to instruct, determines within himself the future being whose mind he is about to mould, and the means he must employ to accomplish the end he has in view. It is not merely to teach languages, figures, and writing, that he undertakes the noble science of instruction; it is, that he may give mental form to the future member of society; that he may qualify him to act with every power of his mind and every attainment of his body for the happiness of the world. He has in his eye, not a being who, like the brute, is to be governed by instinct or trained up by the rod; but the future governor of the world is before him; the monarch of the universe—the parent —the master—THE MAN. That being, whose every action ought to spring from a sound understanding, and be directed to a right end.—— Hence arises the necessity of beginning instruction by law—that the

child, early trained up to know his duty, to reflect upon it, to see its propriety, and to act, and see others act, in the little world to which he belongs, upon certain principles, may, through habit, be led, in all his future life, to walk in the paths of justice, mercy, and humanity, in that society which his kind Creator hath done him the honour to make him a member of.

LETTER IV. ON REPROBATION.——TO AMOR VERITAS.

DEAR SIR,

AS in stating your difficulties on Reprobation, you have honoured my third letter on that subject with your particular notice, I take the liberty of addressing this to you. I know not whether I shall be able to give you full satisfaction: be that as it may, if we can between us help the reader to a more scriptural view of the subject than what generally prevails, it will be well: and I care not which of us contribute the most to so important an object.

May I not conclude, when you wrote your objections to my statement, you had read only my third letter on the subject? I think, if you had read my first and second letters you must have perceived that my leading object was to expose and refute the absurd ideas, and unscriptural reasoning, of Calvinists upon the subject: hence I thought it necessary to prove that the passages of Scripture in which the word *reprobate* occurs, in the common translation, by no means express the Calvinistic doctrine of reprobation: this made me enter upon a formal proof, that those to whom the word reprobate is applied in the Bible, were not persons in an irremediable state. I feel much obliged by the assistance which you have kindly given in the investigation of this point. I was, for popular edification, attempting to shew merely from the translation, that Calvinistic reprobation had no foundation in Scripture; you have stept forward, and with great ability shewn the reader, that the word translated reprobate in the Scriptures, by no means, of itself, necessarily imports the being in an irremediable state: I thank you, Sir, for thus candidly lending your aid to my position, that a state of reprobation is not without remedy. It is true you endeavour to set aside my conclusion so far as it has to do with a future state; upon this point we are at issue, and I trust we shall combat with each others arguments in the spirit of Christian liberality.

I presume, you are not to be told, that the Calvinistic system supposes a state of reprobation to be without remedy, and that in this state all but the elect are included: I know not what strict Calvinist would assert the contrary. If the love of God extend only to the elect, if Christ died for them only, if God hath determined to extend his saving grace to them only, it must follow, that all but the elect are, and must ever remain, in an irremediable state: for how can there be any remedy for those whom God doth not love, for whom Christ did not die, to whom grace will never be extended? However much Calvinists may

differ in explaining reprobation, if I have understood them, they all place those who are not elected in an irremediable state.

As I cannot perceive that my argument is yet refuted, I will let it remain unaltered. It was not necessary for me to assume that "it would be conceded on all hands, that the state of those who are said in Scripture to be under reprobation, is, apparently, as irremediable as any described in the word of God." Had I intended to have rested the whole weight of the doctrine of the restitution upon that single argument, such an assumption had been necessary; but I had no such intention, consequently such an assumption could not be essential to the validity of my argument: I aimed to prove that a state of reprobation is not an irremediable state; if that point be proved, the end I had in view, in my third letter, is attained. It belongs to our opponents to prove that though a state of reprobation be not without remedy, yet the Scriptures inform us of another state from which the wicked never can be restored; if you will attempt the proof of this, I will candidly examine your arguments, and either acknowledge their weight, or attempt the refutation of them. As I do not accept the argument you have framed for me, (page 357) because it makes an assumption necessary which my letter did not stand in need of, and to shew that I do not rest the weight of my argument merely on the word reprobate, I beg leave to present you with the following. The condition of those who are said in Scripture to have been given up of God, though it might appear irremediable to such men as were not acquainted with the gracious intentions of God towards them, was nowithstanding a state which admitted of recovery: therefore it does not follow that God will not restore all his creatures to purity and happiness, because he gives some of them up to reap the bitter fruits of their doings in a future state: yet those who are restored hereafter, will not receive the same privileges and honours, as those who believe on Christ and obey him here.

I have the happiness to agree with you in your interpretation of the word ἀδόκιμος; and I leave the reader to judge whether all you have said concerning it does not go to establish, rather than overturn my argument: for I think you have fully admitted that "the word of itself, does not, in any place, necessarily import an irremediable state; that if it represents an irremediable state,—this irremediable state is to be collected from the nature of the case; or from the peculiar circumstances of the context." If it can be proved that the word ἀδόκιμος, any where in the New Testament, either from the nature of the case, or from the peculiar circumstances of the context, must be understood to import an irremediable state, I will give up my argument as inconclusive; but till then I must think the ground I have taken tenable. You seem to think the circumstances of the context, (Heb. vi. 8.) shew the case there mentioned to be an irremediable one; this may be true so far as relates to the present life; but I do not think there are any circumstances mentioned in the context which prove it will remain so to all eternity. Though I may admit with you, that the land there mentioned was "mere refuse, or a sandy desert," incapable of being improved by man, it will not follow that it will remain so to all eternity;

that God cannot find means to bring it into a better state: I think you will admit that it will be in a very different state when it constitutes a part of the new earth: even men burn land with a view to improve and make it better; will not the burning of the earth be a prelude to its being renewed, and brought into a more perfect state? The most, I think, that can fairly be inferred from the above passage is, that the persons there spoken of cannot be improved by the servants of Christ, in the present state; but does it follow, that they will be incapable of receiving improvement from the hand of God to all eternity? I admit that some men may have made themselves so compleatly vile, and reduced their spirit and conduct so far below the standard, that whatever is of themselves may be reckoned mere dross; yet as creatures, they are still the workmanship of God, which he hath created for his own glory: and I submit to your consideration, whether it would not be wrong to say, that the works of God, in which we are told he will rejoice, and which shall praise him, however tarnished by sin, can become mere dross. For the foregoing reasons I cannot at present admit that any of the creatures of God will be "omnino rejiciendus."

I think you are perfectly right, in all you have said concerning the second acceptation of the word, in allusion to the Olympic games. I have always maintained, that he who loses the crown which Christ has promised to his faithful servants, can never afterwards recover it; to reign with Christ will be the privilege of none but his saints: yet, I think, it does not follow that the rest of mankind will not be restored to purity and happiness.

Again, Sir, I admit with you, that the former acceptation of the word is its true meaning in Rom. i. 28. I rejoice to hear you say, "The Almighty seems to have punished the gentiles in such a manner as to make them read their sin in their punishment." Why, Sir, seeing God is always alike, wise, just, and good, should you hesitate to admit that this will be the case with respect to future punishment? Why should you doubt that the object of it will be to bring sinners to a proper sense of the evil of their doings, which I apprehend will be the first step towards their recovery?

I cannot admit that the state of the gentiles, as described Rom. i. would not have appeared at the time desperate, to one who had not understood the mercy which God had in reserve for them. You admit that "God gave them up to their corrupt mind." To be given up to their unbridled lusts, to be without hope, and without God in the world, would, I conceive, have appeared a desperate state to those who had a proper idea of it, and were unacquainted with what the Almighty intended doing for them in future. To such persons, probably, the state of the gentiles would appear little less desperate than that of the wicked hereafter apears to those who have not attended to the evidence of a future restoration. If anti-universalists do not think of fixing an argument upon Rom. i. may it not be because the knowledge of the mercy which God hath since extended to the gentiles makes it impossible for them to do it? The question is, had they been Jews before the coming

of Christ, with their present modes of reasoning, would they not have done it from such a view of the state of the gentiles as is there given?

I agree with you that one person or thing may be much more below the standard, or below proof, than another; but I do not think we can learn merely from the word αδοκιμος how far any thing is below proof, only that it is below it: nor do I think an ancient alchymist would have applied the standard to mere dross, or have said that what had no mixture of metal in it was below proof. The bringing a thing to the test implies that, at least there is the appearance of something valuable in it; and however bad creatures are, there must be something valuable belonging to them while the divine workmanship remains.

You, Sir, seem to admit that God may give his creatures up, and yet they not be totally cast away, or placed in an irrecoverable state; upon this ground I support my argument, and, until it can be proved that he will fix them in such a state as will eternally preclude the possibility of their recovery, I think this ground will support it.

I never thought of opposing αδοκιμος to τελειος: this I presume what I have written on election and reprobation will prove; and, admitting that αδοκιμος, in the passage alluded to, means no more than a state of great wickedness, yet, *you* have admitted that the passage mentions God's having giving them up *to* that state, which is something more than their being simply *in* that state, without their being so given up; but in framing a position for me (page 362) you take no notice of God's having given them up; *that* circumstance you seem carefully to avoid, though it is a material part of my argument; consequently the portion you have framed agrees neither with my argument, nor with what you had before fully admitted.

Whether or no my conclusions be formed with too much confidence, I leave others to determine: I wish ever to retain a sense of my liability to err, and to form conclusions with the greatest deliberation and with due respect to the superior judgment of others. I trust the certainty with which Universalists express their doctrines ariseth from conviction, produced in their minds by substantial evidence; I do not think they can be justly charged with exceeding other denominations of serious Christians in dogmatizing. Wishing to hear from you again upon the subject,

I remain,

Yours, &c.

R. W.

WISBEACH,
JANUARY 27, 1800.

Since we inserted the remarks of *Amor Veritas* upon Mr. W.'s letter, we have observed that the substance of his criticisms are to be found in Dr. Hammond, on Rom i. 28. We hope our friend *Amor Veritas* will excuse us in having *Latinised* his signature, as we had a prior correspondent who had assumed the *Greek*. EDITOR.

ON CALUMNY.

DEAR SIR,

PERHAPS there is no vice more prevalent in the present day, or productive of more pernicious effects in society than *calumny*. If the following extracts from Lucian on that subject be thought worthy of a place in your Miscellany, I request your insertion of them; they may be new to many of your readers, and prove that calumny is not only condemned in the Scriptures, but was also thought a detestable practice by mere heathens.

WISBEACH, I am, yours, &c.
JANUARY 26, 1800. R. W.

APPELLES drew a picture of Calumny. On the right sits a man with long ears, almost as long as those of Midas, stretching forth his hand to Calumny, coming from a distance to meet him. Close to the man are women, the representatives, I suppose, of Ignorance and Suspicion. Calumny makes her advances from the opposite side; a most beautiful female figure, but heated and agitated, full of rage and fury. In her left hand she grasps a burning torch, while, with her right, she drags, by the hair of his head, a young man, who appears in the posture of invoking the gods to bear witness in his behalf. She is preceded by a pale ugly male, with sharp eyes, and emaciated, as if by a long illness—the plain image of Envy. In the train of Calumny are two female attendants, whose business it is to encourage, assist, and set her off to the best advantage. Of these, as my guide informed me, the one was Treachery, the other Deceit. They were followed by another dismal-looking one in a suit of black; her name was Repentance. As Truth was drawing near, she turned away her eyes, and blushed, and wept.

And now, if you please, beginning with the outlines, like the painter of Ephesus, we will finish the portrait. Calumny is an accusation unknown to the party accused; and believed, because there is no person present to contradict it. This is the subject to be enlarged on; but as there are three characters to attend to, he who accuses, he who is accused, and he who listens to the accusation, let us examine them separately, and enquire into their respective parts. As to the principal actor, the author of the calumny, every body must allow that he cannot be a good man; because a good man does no injury to his neighbour, but, on the contrary, all the good he can, never encouraging hatred or envy, but always labouring to obviate their bad effects. The slanderer cannot be otherwise than unjust, wicked, and mischievous; because, to be just is to be impartial; a character to which he has no claim. He seizes the hearer, and makes him private property; gets possession of his ears; crams them so full of his story, till they can hold no more—And is not this the very worst of injuries? In this light it appeared to Solon and Draco, and others the most distinguished lawgivers, who accordingly

bound the judges by a solemn oath to hear both parties with equal patience, till, by weighing what each had to say for himself, the right might preponderate. To hear the accuser, and be deaf to the accused, by them was accounted profane and impious. But if lawgivers, enjoining impartiality, are less to be regarded than poets, let us hear how one of the best of them lays down the law:—

"Hear both, and not before say which is right."

He must have been well convinced that, amongst the many evils of life, there cannot be a greater than to condemn a man without allowing him a fair hearing; and yet this is what the slanderer labours to effect with all his might, constantly exposing the absent to the indignation of all present; and in this clandestine manner robbing him of the means of self defence. The slanderer is a coward, who attempts nothing openly; but, assassin as he is, darts upon you from a hidden corner, where you have no power to resist, but must be the sufferer, you know not how, nor why; which is to me a sufficient proof, that the calumniator never has any sufficient ground to support him. If he were conscious of his charge being founded on fact, what should hinder him from meeting the party accused face to face, and arguing the matter openly and fairly? Where is the warrior who has recourse to stratagem and ambuscade, when he thinks himself superior to his enemy in the open field?

The tools which the calumniator goes to work with against the absent, are fraud, lying, perjury, importunity, impudence, and a thousand others; but the most to be depended on is flattery, nearly akin, if not full sister, to slander—And where is the man of so noble a nature, of so adamantine a breast, as to be secure against calumny, wearing the mask of adulation? Calumny may then be said to work under ground, undermining his feet, and leaving him nothing to stand on. In this manner the outworks are carried. Meanwhile the enemy is assisted within by numerous traitors, ever ready to lend him a hand, and open the gates; in the first rank of which stands the love of something new, so natural to us all, not to mention the disgust arising from satiety, and next neighbour to a passion for the marvellous. We are all of us mightily pleased too, I know not why, with the thought of being let into a secret, and listening to the whispers of suspicion. With such powerful auxiliaries conquest is easy, and no wonder, for there is none to resist; he who hears believes; and he who is slandered knows nothing of the matter. The victims of calumny, like the people of a city taken by night, are destroyed before they awake.

Whenever we hear a scandalous report, our business is to enquire into the fact, uninfluenced by the age, character, or cunning of the reporter. The more specious his tale, the more strictly it is to be examined. Rely not on the opinion or prejudice of another; but reserve to yourself your own judgment, leaving the talebearer his full share of spleen, while you are to bring forward every circumstance that may be depended on, to fix your approbation or dislike on a solid foundation. To do otherwise is something worse than childish; it is mean; it is unjust.

CONSIDERATIONS
ON THE ABSOLUTE INFINITY OF HELL TORMENTS.

That to the height of this great argument,
may assert eternal providence,
And justify the ways of God to man."

——— "Man shall find grace,
And shall not grace find means?"

MILTON.

So sang the poet who the realms explor'd
Of shades infernal, and chaotic night.
Then on Pegasean wing returning, soar'd
Aloft to regions of celestial light.

But let an humbler track by ME be trac'd
To shew the grounds on which I dare recede
From sentiments in early youth embrac'd
As reformation's universal creed.

TO THE READER.

THE following observations are the result of much serious thought and reflection. For many years past I could not heartily believe the doctrine of *eternal* punishment by *material* fire, as generally set forth by writers on that awful subject; neither, on the other hand, could I ever receive the Antinomian dream of universal salvation, without any punishment after death. Both these notions appear to me absurd, and inconsistent with the essential attributes of that great, good, and tremendous being, who, notwithstanding he is, to all impenitent sinners, "a consuming fire," is, nevertheless, "loving to every man, and his mercy over all his works."

The shadows of life's evening are now coming on me apace.—— Sensible that the loving-kindness of the Lord has, from the earliest period of life, been extended to me in mind, body, and estate, I think it my duty to Him, to my cotemporary friends, and to the rising generation, to state my reasons for believing sentiments by many regarded as heretical, and by some as worthy of an harsher name. Having, therefore, at different and distant times, as the subject expanded and opened to my view, (without any previous plan) thrown together the following pages, I have only to request of those who shall think it worth their while to peruse them, to divest themselves of prejudice, and to examine them with candour and deliberation: and although I am not so vain as to imagine that the reasons which have prevailed with me, will have the same influence on all others, I am greatly mistaken if such do not confess that the doctrine of never ending misery and torment has not so firm a foundation for its support, as it has been generally supposed to have, and therefore will suffer me to exercise, unblamed and uncensured, that privilege, which I wish to allow every man, of

thinking for himself, as every one of us must give an account of himself to God.

CASTLE LANE, SOUTHWARK,
OCTOBER 2, 1792.

THOMAS DAY.

Shall not the Judge of all the earth do right?" Gen. xviii.

IT has long been my opinion, that a very great portion of what passes current in the world for Christian divinity, is not intrinsically worth a bunch of rushes. It would be an easy task to defend this sentiment by recounting the many contradictions and absurdities interwoven in the systems adopted by different sects and parties. All these may be accounted as "wood, hay, stubble," which, notwithstanding they may be built on the "sure foundation," will nevertheless be burnt, when they are tried by that "fire, which shall try every man's work, of what sort it is."

Yet, certainly there is a standard or criterion of divine truth to be found in the Oracles of God, by which we ought to try all doctrines and systems of religion. I adopt it as a fundamental maxim, that "the Scriptures cannot be broken;" and therefore what we find therein laid down as the *essential attributes* of that infinitely great, good, and unchangeable Being, who is "the Father of the spirits of all flesh," and the supreme Governor of the universe, must certainly be that standard and criterion; to these every doctrine must be brought; by these every doctrine must be judged: and therefore, That no solid argument, to establish the truth of any opinion, can be drawn from the length of time such tenet has been received by, or the universal belief of, any Christian sect or party, is evident from this single consideration, That opinions and tenets, utterly repugnant and contradictory to these and to each other, have been universally believed and received for ages, by different sects of Christians—the doctrines of transubstantiation and absolute reprobation, when contrasted with their opposites, are irrefragable proofs of the truth of this remark.

The doctrine of *eternal* punishment for sin (in the sense generally received) being, in my apprehension, one of those indefensible tenets, it shall be my endeavour, in the following lines, to lay down those reasons which have induced me (notwithstanding the prejudice of education) to believe, That the punishment of the wicked shall have an end, and That the redemption which is by our Lord Jesus Christ, will finally extend to all the human race.

But first, it is necessary to premise, that I firmly believe "it is a fearful thing to fall into the hands of the living God." I believe that "He is not mocked, and that whatsoever a man soweth, that shall he reap;" that "God is a consuming fire" to all impenitent sinners; and that "he will render to every man according to his works"—"to all who do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil;" and that those who die in their sins, shall have their part in the lake which "burneth with fire and brimstone, which is the second death."

Yet, I believe this punishment will have an end: and shall therefore proceed to lay down my reasons for, and endeavour to answer some of the objections to, my belief.

In the first place, then, I take notice, that Adam is universally allowed to be the head and representative of the whole race of mankind; all fell in *him*; all derive that corruption of nature, the innate propensity to evil from *him*. He was, consequently, the *greatest* sinner of the whole human race: but no one ever yet doubted whether Adam was finally saved or not: all suppose *him* to be *personally* interested in that original gracious promise, "the seed of the woman shall bruise the serpent's head." How, then, it can accord, either with the justice, mercy, or promise, of that divine and gracious Being, who so loved the human race, that he gave his only begotten son, as a propitiation for the sins of the whole world, to felicitate the head without the members, the root without the branches, is, to me, an inexplicable mystery!

Secondly. We are expressly told by the great apostle, that "God willeth ALL men to be saved, and to come to the knowledge of the truth." A doctrine, therefore, of such importance to mankind as the ENDLESS punishment of wicked men, would most certainly have been as soon, as clearly, and as expressly revealed to mankind as the original promise of redemption, above recited. But I cannot recollect one passage in the Old Testament, which has been, is, or can be construed to have the least reference to this doctrine, before Isaiah and Daniel, who lived near 3600 years from the creation. As, therefore, this doctrine does not *appear* to have been revealed to mankind either in the patriarchal or Mosaic dispensation, it is (to me at least) a conclusive argument that no such doctrine was promulged during those dispensations, and therefore cannot be founded in truth.

Thirdly. The *love* of "the Father of the spirits of all flesh" is as infinite and unbounded as *his power* or *his wisdom*—but I cannot help thinking, notwithstanding all that Calvinists or Arminians have said on this subject, that if, as they represent, so great a proportion of the human race are to be everlastingly miserable, without hope or remedy; it bears exceeding hard on all these his glorious attributes, as it absolutely renders them imperfect—his love will not, his power cannot, and his wisdom knows not how to extricate the creatures his hands have formed, from a state infinitely worse than never to have existed: all which *is*, in my apprehension,

"Horrid to think, more horrible to tell!"

"But an infinte God requires an infinite satisfaction." This I have indeed heard strongly asserted by very eminent divines—I answer, Where is this written? I never could find it in the Bible, from the beginning of Genesis to the end of Revelations! Yet suppose we grant this extraordinary position—Jesus is that infinite satisfaction—and he is the propitiation, not for believers only, but for the sins of the whole world.—"Behold the Lamb of God that taketh away the sin (the aggregate sin) of the world." The JUSTICE of God, therefore, can

by no means hinder the exertion of his LOVE, his POWER, or his WISDOM; which certainly will be all united in fulfilling that original, great, and glorious promise, "the seed of the woman shall bruise the serpent's head."

Fourthly. That this is the case, (to me at least) plainly appears from considering the many strong and positive injunctions to the children of men, which are all summed up in "Be ye therefore merciful, as your Father which is in heaven is merciful." For, notwithstanding all the metaphysical and abstract reasonings of the Calvinists, to reconcile a PARTIAL redemption with that universal love to mankind which the Scriptures affirm to dwell in the Father of the spirits of all flesh; or the more nervous arguments of the Arminians in favour of universal redemption, I cannot help thinking, if that redemption *does not* finally extend to all the human race, but that all those precepts, and consequently any arguments that can be drawn from them to enforce the general practice of mercy and benevolence, lose all their force and efficacy: for although, as Dr. Young observes, "a God all mercy is a God unjust," yet, stretching the justice of God to such an extreme as to exclude the possibility of mercy *in any stage* of our existence, annihilates, as I before observed, some of his most glorious attributes, and substitutes *vindictive wrath* in the place of *punitive justice*; a supposition, (in my apprehension, at least) absurd and inconsistent in the greatest degree, and totally irreconcilable with a thousand passages of Holy Writ; as it implies those passions of the human soul to dwell and inhabit in the Supreme God, which are therein represented as totally contrary to the mind which was in Christ, and that renovation of our nature which is the very essence of our redemption into the "the liberty of the glory of the sons of God."

Let no one say, that the punishment of the next world will NOT soften the most obdurate or hardened sinner—that the horrid sentiment which Milton puts into the mouth of Satan, will be the sentiment of the lost spirits of the human race for ever! Oh, no! many a proud, imperious, haughty spirit do we see (in this present scene of things) humbled by poverty and afflictions of various kinds; and if the short, transitory punishment of this fleeting world, has compelled so many proud and stubborn hearts to bow down before poor worms, like themselves, how much more will the misery of that state humble them, where "the smoke of their torment ascendeth for ages of ages *?" When, therefore, I consider the literal meaning of this text, and what "a fearful thing it is to fall into the hands of the living God"—the shortness

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* Rev. xiv. 11. in our translation rendered "for ever and ever," yet I appeal to all who understand the Greek language, whether the above is not the *literal construction* of that important text: εις αιωνας αιωνων; in secula seculorum, as it is literally rendered in the Greek and Latin interlineary version of Montanus, published at Antwerp in 1583; and in the margin of Mr. Worsley's translation, whenever the phrase is used.

of human life——the severity of the punishment after death——the unavoidable innate depravity and corruption of human nature——the present blind and helpless state of a great majority of mankind——the vast disproportion that a never-ending punishment, in my apprehension at least, bears to the transgressions of a short and finite state——and above all, the many declarations in Scripture (for the Scripture cannot be broken) of the universal love of God to the children of men—and that love manifested by giving his son Jesus Christ to be a propitiation for the sins of the *whole world*—I cannot help thinking but that *Almighty Wisdom* knows how to make a punishment, however severe or lasting, yet limited in its duration, subservient to bringing about the grand object of his love in the redemption of mankind, and delivering "the creation * itself from the bondage of corruption, into the glorious liberty of the sons of God."

"But doth not Christ himself, in Mark, ix. 43, 45. expressly speak of the fire that *never* shall be quenched?" I answer, expressly and positively, No! Notwithstanding the great stress usually laid on this passage of St. Mark, I flatly aver there is no such text in the chapter abovementioned, nor in *all* the New Testament. This very objection struck me at first very forcibly; but great was my astonishment on finding the words in the original, rendered in our translation "the fire that never shall be quenched," to be εις το πυρ το ασβεστον, in ignem inextinguibilem—into the fire inextinguishable or unquenchable †.—And surely so it is, to any power less than the Almighty; but who will either deny that to HIM it is possible; or affirm, that because his almighty power *only* can accomplish this, it therefore never will be extinguished?

"But our Lord himself, in the last verse of the xxvth chapter of St. Matthew, makes use of the same word (αιωνιον) in describing the happiness of the righteous, and the punishment of the wicked." I grant it—but before we proceed to consider this, which is perhaps one of the strongest objections, that is or can be urged against limited punishment, by the advocates for never ending-misery and torment, I beg it may be well observed, that throughout the *whole* of these considerations, I speak only of that *punishment which includes misery and torment*—yet actual *punishment* (however the ideas may have hitherto been inseparably connected) does not necessarily include, but may subsist without either *misery or torment*: and therefore, in a sound and solid sense, we may take this word αιωνιον in its utmost latitude of extent, and allows that the wicked shall go away into *everlasting* punishment. I have before observed, that "the Scripture cannot be broken;" we are expresly

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* Κτισις. See Rom. viii. 19——22, and let common sense judge of the impropriety of rendering this word, in the same passage, creature and creation!

† Mr. Wesley translates it in his Arminian Magazine for December 1782, p. 632, "the fire—the unquenchable."

told therein, that the elect are made kings and priests to God: certainly then, those who die in their sins, will *never* inherit any part of this double portion; but by falling under the power of the *second death*, must suffer the *eternal* punishment of *disgrace and loss*: for if he who laid up his *one* talent in a napkin, was cast into outer darkness for his negligence, how much lower will those be degraded, who, so far from *improving* many talents, grievously mispent them! and notwithstanding, in the fulness of time, "God will wipe away all tears from their eyes," yet, as there is a very great and manifest difference in the *degrees of wickedness*. in this present world, it is clearly evident (to me at least) that a very great distinction will remain among the children of men, after they are delivered from the actual pain and misery of the second death*: and I think it no absurdity to suppose, that although their condition, after that deliverance, when contrasted with that dreadful state from which they are delivered, will be inexpressibly happy and comfortable; yet the scars and marks (if we may so speak) of that infernal fire, will remain upon them after their deadly wounds are healed. This disgrace and loss, therefore, will operate on them as a punishment to the endless ages of eternity. So shall that Scripture be fulfilled, "the first shall be last, and the last first."

To return; that the word αιωνιον signifies an absolute eternity, in *either* of the cases, mentioned in Mat. xxv. I much doubt. The prospect opened into the invisible world by our Saviour himself, in the account of Dives and Lazarus, compared with other passages of Holy Writ, indisputably proves, that there is an *intermediate state*, both of happiness and misery, preceding the final consummation (I say restitution) of all things. Now it is clear to me, that this text refers to that *state*, and to that alone; and therefore, as it is impossible to suppose that our Lord ever meant to contradict either himself or his messengers, the signification of αιωνιος†, which from a defect in our language of a proper word to express its

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* That, in the fulness of time, they will be thus delivered, is clear to me from those astonishing declarations of our Lord and his apostle—"Behold I make all things new," and, "The creation itself shall be delivered from the bondage of corruption, into the liberty of the glory of the sons of God." What room for either sin, misery, or torment, after this renovation and deliverance!

† The Rev. Mr. Richard Clarke, whom I account an exceeding good judge, both of the language as well as of the essence and meaning of the Sacred Scriptures, translates this word *eonial*, and says, "The adjective αιωνιος cannot bear any other sense than the substantive αιων, from which it is derived; and this last, it is confessed, signifies sæculum, an age, or a long duration of time. Ages, under the gospel, have respect to the types and shadows of the seven days and new moons, and sabbatical years; and in regard to Christ, they point out that time when he shall deliver up the kingdom to God even the Father. 1 Cor. xv. 24, 27, 28, 29." See his Gospel of the Daily Service of the Temple, p. 20.

Notwithstanding the whole weight of argument for the absolute eternity of hell torments rests almost entirely on the signification of the above word and its derivative, the foregoing observation of Mr.

precise meaning, we render eternal, and everlasting (and which are often used in Scripture to express a long and indefinite duration) must be fixed by those plain and positive declarations of the almighty love, power, and justice of our Lord, recorded in John, xii. 32. "And I, if I be lifted up from the earth, will draw all men unto me." And Luke xii. 48. "He that knew his master's will, and did it not, shall be beaten with *many* [not endless] stripes; while he that knew not his Lord's will," (which is undoubtedly a vast majority of the human race) "shall be beaten with few." "These stripes, therefore, (as Mr. Clarke well observes) must regard duration, whatever that be, and which is represented by *ages of ages*, in the book of the beloved Apostle*."

Clarke is abundantly confirmed even by our present translation. No English reader, considering the great importance of the doctrine built on the construction of this word, would ever suppose it occurred in the New Testament, in any other *place*, or in any other *sense*, than where it is translated *for ever*, &c. But the fact is far otherwise; for this word occurs in the following and many other passages, which, to shew the glaring absurdity of resting such a weight of argument on it, I shall take the liberty of rendering *for ever*.

Mat. xiii. 39. The harvest is the consummation [or end] of the for ever. And again, in verses 40 and 49. So shall it be in the end of *this* for ever.

Mat. xii. 32. Whosoever shall speak against the holy ghost, it shall not be forgiven neither in *this* for ever, neither in the future.

Mat. xxviii. last verse. Behold, I am with you always, even to the consummation of the for ever.

1 Cor. ii. 6—8. But we speak not the wisdom of this for ever, nor of the princes of this for ever; but we speak the hidden wisdom of God in a mystery, which God foreordained before the for evers, which none of the princes of this for ever knew, &c.

Heb. ix. 26. But now once in the consummation of the for evers hath he appeared, &c. See also Eph. iii. 9, and last verses.

Every unprejudiced person must therefore acknowledge, that there is clearly *an end* pointed out to some of the *for evers* mentioned in Sacred Writ. How much better then would it have been, to have literally and uniformly rendered it *age* or *ages*. And where repeated *age*, or *ages of ages*, as expressed either in the singular, or plural. And if we cannot perfectly understand the language of the Almighty, let us rather acknowledge our ignorance, than contend for an interpretation, which, by misrepresenting the Supreme Father of all, in the exercise of his divine attributes, has only served to confirm infidels in their prejudices against the whole Christian revelation; and to shock the feelings of mankind without convincing their understandings.

* Mr. Worsley in the margin of his translation, renders Mat. xvi. 26. "What shall it profit a man, if he gain the whole world, and *be amerced in his life?*" And the same interpretation (at animam suam mulctetur) is confirmed in the Antwerp interlineary version of 1583. As, therefore, a fine, or mulct, is the loss of a *part* only, not the *whole* of a man's substance, is certainly (in my opinion however) a strong collateral proof the truth of the foregoing interpretations.

TO BE CONTINUED.

WESLEYS THOUGHTS ON THE NEW CREATION.

SIR,

BY inserting in your Miscellany the following lines, being part of a Sermon published by the Rev. John Wesley, M. A. you will much oblige

A CONSTANT READER.

"Behold I make all things new." Rev. xxi. 5.

1. WHAT a strange scene is here opened to our views! How remote from all our natural apprehensions! Not a glimpse of what is here revealed, was ever seen in the heathen world. Not only the modern, barbarous, uncivilized heathens have not the least conception of it, but it was equally unknown to the refined polished heathens of ancient Greece and Rome. And it is almost as little thought of or understood, by the generality of Christians: I mean, not barely those that are nominally such, that have the form of godliness without the power; but even those that in a measure fear God and study to work righteousness.

2. It must be allowed, that after all the researches we can make, still our knowledge of the great truth, which is delivered to us in these words, is exceedingly short and imperfect. As this is a point of mere revelation, beyond the reach of all our natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to those who have in any degree tasted of the powers of the world to come, to go as far as they can go, interpreting Scripture by Scripture, according to the analogy of faith.

3. The Apostle, caught up in the visions of God, tells us in the first verse of the chapter, "I saw a new heaven and a new earth." And adds, ver. 5. "He that sat upon the throne said, (I believe the only words which he is said to utter throughout the whole book,) Behold, I make all things new."

4. Very many commentators entertain a strange opinion, that this relates only to the present state of things, and gravely tell us that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered, that all which the apostle speaks concerning the "new heavens and the new earth," was fulfilled when Constantine the Great poured in riches and honours upon the Christians. What a miserable way is this of making void the whole counsel of God, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time that John was in Patmos, unto the end of the world! Nay the line of this prophecy reaches further still. It does not end with the present world, but shows us the things that will come to pass when this world is no more. For,

5. Thus saith the Creator and Governor of the universe, "Behold I make all things new: all which are included in that expression of the Apostle, "A new heaven and a new earth." "A new heaven."

The original word in Genesis (chap. 1.) is in the plural number. And indeed this is the constant language of Scripture; not *heaven*, but *heavens*. Accordingly the ancient Jewish writers are accustomed to reckon three heavens. In conformity to which the Apostle Paul speaks of his being "caught up into the third heaven." It is this, the third heaven, which is usually supposed to be the more immediate residence of God—so far as any residence can be ascribed to his omnipresent spirit, who pervades and fills the whole universe. It is here (if we speak after the manner of men, that the Lord sitteth upon his throne, surrounded by angels and archangels, and by all his flaming ministers.

6. We cannot think, that this heaven will undergo any change, any more than its great inhabitant. Surely this palace of the Most High was the same from eternity, and will be world without end. Only the inferior heavens are liable to change; the highest of which we usually call the starry heavens. This, St. Peter informs us, "is reserved unto fire against the day of judgment, and destruction of men." In that day, "being on fire," it shall first "shrivel as a parchment scroll:" then it shall "be dissolved," and "shall pass away with a great noise:" lastly, it shall "flee from the face of him that sitteth on the throne, and there shall be found no place for it."

7. At the same time "the stars shall fall from heaven," the secret chain being broken, which had retained them in their several orbits from the foundation of the world. In the meanwhile the lower, or sublunary "heaven," with "the elements (or principles that compose it) "shall melt with fervent heat," while "the earth, with the works that are therein, shall be burnt up." This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of men to conceive; the universal restoration, which is to succeed the universal destruction.

ROBINSON CRUSOE AND HIS MAN FRIDAY.

DEAR SIR,

IN the Biographia Brittannica, published by the late excellent Dr. Kippis, may be found the following curious anecdote respecting the doctrine of Universal Restoration. It is in the life of De Foe, and relates to his famous production of Robinson Crusoe: I have transcribed it, supposing it not altogether unsuitable to the nature of your instructive Miscellany.

MANY fine displays of natural sentiment (says Dr. Kippis) occur in Robinson Crusoe's man Friday; and there is one, which, in reading it, appeared, to the present writer, particularly striking. It is in the conversation which Crusoe has with Friday concerning the devil.—Friday, being informed by his master that God was stronger than the Devil, asks, "If God much strong, much might as the devil, why God not kill the devil, so make him no more wicked?" At this question Crusoe was greatly surprised and embarrassed, but having recovered

himself a little, he answered, that God would at last punish the devil severely; that he is reserved for judgment, and is to be cast into the bottomless pit to dwell with everlasting fire. Still, however, Friday, not being satisfied, returns upon his master, repeating his words—— "Reserve at last! me no understand. But why not kill the devil now? why not kill great ago?"—"You may as well ask me, replied Crusoe, why God does not kill you and me when we do wicked things here that offend him; we are reserved to repent and be pardoned." At this Friday, mused awhile, and then said, *mighty affectionately*, "Well, well, that well; so you, *I, devil, all wicked*, ALL preserve, repent—God *pardon all*."

Perhaps (observes the Doctor) it would be going too far to assert that De Foe intended covertly to insinuate that there might be a more merciful distribution of things, in the final results of divine providence, than he dared at that time openly to exhibit.

Be this as it may—and Dr. Kippis speaks very modestly about it—certain it is, that the honest unsophisticated heart of Friday thought, and rejoiced in the thought, that the mercy of the Supreme Being would embrace the whole creation.

I am, Sir,

HOXTON SQUARE, Yours respectfully,

JAN. 28, 1800. JOHN EVANS.

THE ZEAL OF A SCOTCH OFFICER.

SOON after the conclusion of the French war, in the time of Queen Anne, a young port officer, who had but lately entered the service, came to the ordinary at the Black Horse Inn, Holborn, where Major Johnson, a brave, rough, old Scotch officer, a religious man, usually dined. The young gentleman, while at dinner, was venting some infidel notions, and speaking, in the gaiety of his humour, against the dispensations of providence. The major, at first, only desired him to speak more respectfully of one whom all the company reverenced; but finding him run on in his extravagance, began to reprimand him in a more serious manner. "Young man, (said he) do not abuse your benefactor whilst you are eating his bread. Consider whose air you breathe, whose presence you are in, and who it is that gave you the power of that very speech which you make use of to his dishonour." The young spark, who thought to turn matters to jest, asked him if he was going to preach; but at the same time desired him to take care what he said to a man of honour. "A man of honour! (says the major) thou art an infidel and a blasphemer, and I shall use thee as such." In short, the quarrel ran so high, that the young officer challenged the major. Upon their coming into the garden, the old gentlemen advised his antagonist to consider the place into which one pass might plunge him; but finding him to grow upon him to a degree of scurrility, as believing the advice proceeded from fear, "Sirrah! (said he) if a thunderbolt does not strike thee dead before I come at thee, I shall not

fail to chastise thee for thy profaneness to thy Maker, and thy saucinets to his servant." Upon this he drew his sword, and cried, with a loud voice, "The sword of the Lord, and of Gideon!" His antagonist was so terrified, that he was presently disarmed, and thrown upon his knees. In this posture he begged his life; which the major granted, on condition that he asked pardon of God in a short extemporary prayer, which the old gentleman dictated to him upon the spot, and which his proselyte repeated to him in the presence of the whole company, to their great diversion.

ANECDOTE OF ARCHBISHOP TILLOTSON.

SIR JOHN TREVOR, who had been expelled from parliament for the enormities of his conduct, one day meeting the Archbishop, cried out aloud, "I hate to see an atheist in the shape of a churchman." —"And I (said the good bishop) hate to see a KNAVE in any shape."

CRITICISM ON HEBREWS, I. 8.

Βελτιον οψιμαθη καλεεσθαι και μη αμαθη. THEOC.

MR. EDITOR.

I AM not insensible that, in combatting any established hypothesis, a person may easily expose himself to censure; but as I am well convinced that every man is subject to error, I presume we ought never to be too obstinate for correction. Claiming, therefore, the same lenity which I would grant to others in a similar case, I shall make a few remarks upon a passage of Scripture, which, in my estimation, is not so accurately translated as it ought to be.

In Hebrews, i. the eighth verse is thus translated—"But to the son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is a sceptre of thy kingdom." How this text came to be thus trsanslated is not my province to determine. However, I will give it in the original, and leave every man of candour to judge how far it is justifiable.

Προς δε τον υιον ο θρονος σου ο Θεος εις τον αιωνα του αιωνος ραβδος ευθοτετος η ραβδος της βασιλειας σου.

I can see no just reason why *ο Θεος* should not be the nominative to the verb understood, though our translators have rendered it in the vocative case, which, in my opinion, is not warranted by any authority, however it may support a certain hypothesis.

It is evident that the apostle is speaking of יהוה as he quotes the seventh verse from Psalm civ. which is as follows—

עשה מלאכיו רוחות משרתיו אש לחט:

Now if *Θεος* be admitted the nominative case, the plain literal meaning of the text will be this—"The God (said) unto the son, Thy

throne is to the age of the age: a sceptre of righteousness is a sceptre of thy kingdom." It is evident that ὁ Θεὸς, spoken of in the next verse, who is said to annoint the son, is the same who is spoken of in the eighth verse. *Vide locum.* B

QUESTION ON 2 TIMOTHY, III. 16.

DEAR SIR,

I SHOULD be much obliged to any of your correspondents for an explanation of 2 Tim. iii. 16. and to point out what, in general, we are to understand by the term *inspiration*.

CRITO.

QUESTION ON 1 JOHN, V. 7.

SIR,

SHOULD be glad to be informed, through the channel of your valuable Miscellany, what are the best reasons for admitting or rejecting 1 John, v. 7. as truly canonical Scripture.

Z. Y.

QUESTIONS ON ATONEMENT.

SIR,

SOME time ago some questions on Atonement were published in your Miscellany, Vol. ii. p. 312, and an answer appeared in p. 348. vol. iii. &c. but the author thereof, instead of taking up those questions, has gone to prove Christ the end of the law and substance of the types, with which I readily agree, having paid some attention to that subject: but the questions on Atonement and Pardon stand unanswered, as they were proposed: for the question was not, Whether these doctrines were true or not; but How the Sacred Scriptures held them forth, as not to clash with or contradict each other? I therefore renew the question to you, or any of your correspondents. As I have waited a long time, and no person comes forward, I request some friend of truth would, as it might give satisfaction to other enquirers beside

Yours respectfully,

BATTLE,
JANUARY 28, 1800. S. B.

THE REQUST OF A. B. C.
TO THE TRINITARIANS, DUALIANS, AND UNITARIANS.

THE Trinitarian table, or rule of Three, taken from the *Athanasian Creed*, is is follows:

You are neither to confound the figures, nor divide the substance.

The first figure is 1,—the second figure is 1,—and the third figure is 1.

And yet you are compelled, by this rule, to acknowledge that every one of these ones, is one by itself.

And yet you are forbidden, by the same rule, to say there are three ones:—for there are not three, but one.

Now, my request to the Trinitarians, is that they would work, and prove the following sums by this rule, in so complete and easy a manner, as to make the rule plain and useful to me:

If 1 make 3, how many must 12 make?

If 3 make only 1, how many must 72 make?

The *Dualian* table is, That the Father and Holy Ghost are one; the Holy Ghost being no other than the power, the influence, and operation of God. That Jesus Christ was the very first existence produced by the Father;—that all things were made by him, and that he is called God in the Scriptures.

My request to these is, that they would prove the propriety of the Scriptures in speaking of the Holy Ghost as a person;—and, as they say Jesus is not the same in person with the Father—that they would also prove, that they do not make two Gods.

The *Unitarian* table is, that Jesus Christ had no existence before he was conceived of the virgin, and that he was only a mere man, in whom God dwelt in a wonderful manner. Now, my request to them is, that they will prove, in a plain and easy way, without putting any force upon the texts, that the following passages are not to be understood in their outward, plain, and literal sense.—John i. 1, 2, 3, & 10.—iii. 13.—xvi. 28.—xviii. 5.—2 Cor. viii. 9.—Eph. iii. 9.—Col. i. 15, 16.—Heb. i, 2.—Rev. i. 11.—iii. 14.

A. B. C. is neither a Trinitarian, Dualian, nor Unitarian, but is waiting for conviction; and therefore if any of these descriptions will answer his request in a candid, plain, and concise manner, and get their performance inserted in any of the most public Magazines; or, if published by itself, get it inserted in the List of new Publications, in any of the Reviews, they will very much oblige their

Humble Servant,

A. B. C.

A REPROOF OF DRUNKENNESS.

ASTYAGES, to make his grandson (Cyrus, who was then about twelve years of age, says Zenophon) think no more of returning to his native country, prepared a sumptuous entertainment, in which he spared no expence, either as to the quantity or the quality and delicacy of meats. Cyrus looked upon all these preparations with a deal of indifference. And as Astyages seemed very much surprised at it,—— "The Persians (said he) instead of so many turnings and windings, to satisfy their hunger, take a much shorter way to the same end; a little bread and cresses will do it at any time." His grandfather, giving him leave to dispose of the dishes that were served up, as he thought fit, he distributed them immediately among such of the king's servants as were present: to one he gave because he taught him to ride; to another, because he served Astyages well; to a third, because he was very careful of his mother. Sacas, Astyages's cup-bearer, was the only person to whom he gave nothing. This officer, besides his place of cup bearer, had the post of introducing such as were to have audience of the king; and as it was not possible to grant the favour to Cyrus as often as he requred it, he had the misfortune to displease the young prince, who expressed his resentment upon the occasion. Astyages seemed uneasy that he had offered this affront to an officer, for whom he had a particular esteem, and who deserved it for his wonderful address in discharging his office—"And is that enough, papa, (answered Cyrus) to merit your favour? then I should soon have obtained it; for I'll answer for it, I can serve you better than he." The little Cyrus was immediately equipped in the habit of a cup-bearer. He advanced gravely with a serious air and a napkin over his shoulder, and holding the cup nicely on three of his fingers, he presented it to the king with a dexterity and grace that charmed Astyages and Mandane. When this was done, he threw his arms around his grandfather's neck, and, kissing him, cried out with great joy—"O Sacas, poor Sacas, thou art undone. I shall have thy place." Astyages was mightily pleased with him—"And well, (says he) my boy, thou shalt have it; nobody can serve me better. But you have forgot one part of the ceremony: which is, to taste of it before you give it." It was, it seems, the custom for the cup-bearer to pour out a little of the liquor into his left hand and taste it, before he presented the cup to the king. "'Twas not through forgetfulness, (answered Cyrus) that I did not so."—"What then?" (said Astyages)—"'Twas because I apprehended the liquor to be *poison*."—"Poison! how so?"—"Yes, indeed, papa; for it is not long since I took notice, at an entertainment you gave the lords of your court, that after they had drank a little of that liquor, all their heads were turned. They bawled and sung and talked like madmen. You yourself seemed to have forgot that you were their king, and they that they were your subjects. At last, when you got up to dance, you could not stand without staggering."—"How, (replies Astyages) does not the same thing happen to your father?"—"Never!" (answered Cyrus).—"How then."—"Why, when he has drank he is no longer thirsty, and that's all."

POETRY.

LINES

Presented by an aged Father to his young Daughter, requesting (in remembrance of him) that they might be

FIXED WITHIN A CABINET

Which he gave her for preserving her Trinkets and other Curiosities.

ALICE, my child, to thee I give
(Safe to preserve from harm or loss)
This Cabinet, which may receive
Thy treasures gay, thy treasures choice.

Whene'er you search your riches o'er,
And draw'r by draw'r amuse your mind,
Think of your never-fading store,
Treasur'd in Christ your richest friend!

Think of his never-ceasing love;
His hands uphold you ev'ry where;
In him to live in him to move,
This treasure seek by faith and prayer.

Think how he intercedes with God,
That thou may'st love, may'st him adore;
That thou the purchase of his blood
May'st be *His* treasure evermore.

Think on the pray'rs in which we've join'd,
When I was with you here below;
That Christ *our* treasure *we* might find
Our stay and staff our journey through.

Thy treasures *here* must have an end:
Thy treasures *there* are yet untold:
Those treasures all things else transcend,
Are always new, nor e'er wax old.

Oh may thy heart that cabinet be,
Where God such treasure shall intrust,
As ne'er shall fail or know decay,
When the frail casket moulds to dust!

Oh let thy heart be lifted up,
Be *holy* confident in prayer,
That thou art his, and he thy hope,
And all thy treasures centre here!

May every grace inrich thy days,
Treasures of mercies crown each year:
Comfort thy soul, and mark thy ways
With filial love and holy fear.

Christ was thy father's treasure here;
His grace o'er every foe prevail'd;
In ev'ry conflict, ev'ry fear,
His timely mercies never fail'd.

Oh, may thy father's God be thine!
May'st thou this richest treasure prove,
To know through life, and life's decline,
That He's *thy* God, and God is love.

Then in the great Redeemer's reign
And through eternity along,
When end is put to sin and pain,
He'll be thy treasure, and thy song.

Your affectionate father;
JOHN COVENTRY.

THE MORALS OF CATO CENSORIUS, TRANSLATED FROM THE LATIN AND VERSIFIED,

BY S. FEARN, JUN^{R}.

retaining each its Latin Motto.

——Dei cultus præcipuus.——

IF God is sov'reign, as by books we're told,
To him we should our fragrant hearts unfold.

——Somnolentia vitanda.——

Be watchful ever, nor to slumber dare,
'Tis sloth feeds vice, and cherishes despair.

——Cobibenda lingua.——
Restrain your tongue, for reason, silence, deems
A godlike virtue, which e'en God esteems.

——Sibi ipsi conveniendum——
Nor act unjust, nor 'gainst your feelings move,
Who fears himself, sure nothing can approve.

——Senio bene geste referenda——.
So act in youth, that when advanc'd in years,
No sad reflection may demand your tears.

——Suspiciones labes.——
On whispers ne'er your quick suspicion rest,
'Tis guilt implants the fear within the breast.

——Inprosperis de adversis cogitandum.——
When blest with all that happiness affords,
Prepare for ill; which with it ne'er accords.

——Mors alterius non speranda.——
Build not your hopes upon another's death,
For sooner you may yield your fleeting breath.

——Animus in dono æstimandus.——
However poor your friend, for favours grateful be,
By such he proves his friendship e'er for thee.

——Paupertus toleranda——
Since, ent'ring in this world, we worthless were,
The humble life wtth patience let us bear.

——Mors non formidanda.——
With mind undaunted, for stern death prepare;
Who dreads it living, every pang must share.

ON FRIENDSHIP.

FRIENDSHIP is the joy of reason,
Dearer yet than that of love;
Love but lasts a transient season,
Friendship makes the bliss above.

Who would lose the secret pleasure
Felt when soul with soul unites!
Other blessings have their measure,
Friendship without bound delights.

EPITAPH FOR ST. ATHANASIUS'S CREED.

ENTOMB'D here lies Saint Athan,
Who gave all men to Sathan,
Which could not believe
That *three* make no more than *one*,
The *father* the same age o'*the son*,
And dogmas receive.

For ever lie still, wicked sprite,
Let the world enjoy some quiet
Thy time now is o'er:
Let thy foolish mysteries,
And thy idle vagaries,
Be heard of no more.

EPISCOPUS.

ON A GOOD CONSCIENCE.

THE solid joys of human kind,
Are those that flow from peace of mind;
For who the sweets of life can taste,
With vice and tim'rous guilt oppress?

'Tis virtue softens all our toils,
With peace our conscience crowns;
Gives pleasure when our fortune smiles,
And courage when it frowns;
Calms ev'ry trouble, makes the soul serene,
Smoths the contracted brow, and chears the heart within.

THE

UNIVERSALIST'S MISCELLANY

FOR FEBRUARY, 1800.

NATURAL HISTORY.

THE stream of all rivers is more rapid in proportion as the channel is diminished; for instance, it will be much swifter where it is ten yards broad, than where it is twenty; for the force behind still pushing the water forward, when it comes to the narrow part, it must make up by velocity what it wants in room.

It might be supposed, that bridges and other obstacles in the current of a river would retard its velocity. But the difference they make is very inconsiderable. The water, by these stoppages, gets an elevation above the object, which, when it has surmounted, it gives a velocity that recompences the former delay. Islands and turnings also retard the stream but very inconsiderably.

Any cause which diminishes the quantity of the water, most sensibly diminishes the force and velocity of the stream. An increase of water in the bed of a river always increases its velocity—except in cases of inundation. The instant the river has overflowed its banks, the rapidity of its current is always turned that way, and the inundation is seen to continue for some days, which it would not do, if, as soon as the cause was discontinued, it acquired its former rapidity.

A violent wind, that sets directly up against the course of a stream, will always retard, and sometimes intirely stop, its course. There have been instances of this, when the bed of a large river has been left nearly dry for some hours, and fish have been caught among the stones at the bottom.

A little river may be received into a large one without augmenting either its width or depth. This, at first view, seems a paradox; yet it is very easily accounted for. The little river, in this case, only goes towards increasing the swiftness of the larger, and putting its dormant

waters into motion. In this manner, the Venetian branch of the Po is pushed on by the Fararese branch and that of Panaro, without any enlargement of its breadth or depth from these accessions.

A river tending to enter another, either perpendicularly, or in an opposite direction, will be diverted, by degrees, from that direction, and be obliged to make itself a more favourable entrance downward, and more conspiring with the stream of the former. The union of two rivers into one, makes it flow the swifter; since the same quantity of water, instead of rubbing against four shores, now only rubs against two. And besides, the current being deeper, becomes, of course, more fitted for motion.

Rivers form one of the chief features of the surface of this globe, serving as voiders of all that is immediately redundant in our rains and springs, and also as boundaries and barriers betwixt nations, and even as highways, and in many countries as plentiful storehouses. They also fertilize our fields by their waters, by bringing from the mountains the mould which they wash down in their course.

Before we begin to describe some of the largest rivers in the world, we will present to our readers the following figurative and pleasing description of a river, written by an ancient author. "The river (says he) bears some resemblance to the life of man; it springs from the earth, but its origin is in heaven. Its beginnings are insignificant, and its infancy is frivolous; it plays among the flowers of a meadow: it waters a garden, or turns a mill. Gathering strength in its youth, it becomes wild and impetuous. Impatient of the restraints which it still meets with in the hollows among the mountains, it is restless and fretful; quick in its turnings and unsteady in its course. Now it is a roaring cataract, tearing up and overturning whatever opposes its progress, and it shoots headlong from a rock; then it becomes a sullen and gloomy pool, buried in the bottom of a glin. Recovering breath by repose, it again dashes along, till tired of the uproar and mischief, it quits all that it has swept before it, and leaves the opening of the valley strewed with the rejected waste. Now, quitting its retirement, it comes abroad into the world, journeying, with more prudence and discretion, through cultivated fields, yielding to circumstances, and winding round what would trouble it to overwhelm or remove. It passes through populous cities, and all the busy haunts of men, tendering its services on every side, and becomes the blessing and ornament of the country. Now increased by numerous alliances, and advanced in its course of existence, it becomes grave and stately in its motions, loves peace and quiet, and in majestic silence rolls on its mighty waters, till it is laid to rest in the vast abyss."

The course of rivers gives us the best general method for judging of the elevation of countries. Thus is appears that Savoy and Switzerland are the highest parts in Europe, from whence the ground slopes in every direction. From the Alps proceed the Danube and the Rhine, whose courses mark the two great vallies, into which many lateral streams descend. The Po also, and the Rhone, come from the same head, and with a steeper and shorter course, find their way to the sea through

vallies of less breadth and length. On the west side of the vallies of the Rhine and the Rhone, the ground rises pretty fast, so that few tributary streams come into them on that side; and from this gentle elevation France slopes to the westward. If a line nearly straight, but bending a little to the northward, be drawn from the head of Savoy and Switzerland, all the way to Solikamskay, in Siberia, it will nearly pass through the most elevated part of Europe; for in this track most of the rivers have their rise. On the left go off the various feeders of the Elbe, the Oder, the Wesel, the Niemen, the Duna, the Neva, the Dwina, and the Petzora. On the right, after passing the feeders of the Danube, we see the sources of the Sereth and the Pruth, the Dneister, the Bog, the Dnieper, the Don, and the mighty Wolga with his seventy mouths. The elevation, however, is extremely moderate; and it appears, from the levels taken with the barometer by the Abbe Chappe d'Auteroche, that the head of the Wolga is not more than four hundred and seventy feet above the surface of the Caspian, into which it runs, though the course of that river, from Reschow to Astracan, is six hundred and fifty leagues. Spain and Portugal, on the one hand, and the whole of Scandinavia on the other, form two detached parts of Europe, which have little symmetry with the rest.

A chain of mountains begins in Nova Zembla, and stretches due south till it comes near to the Caspian Sea, dividing Europe from Asia. About three or four degrees north of the Caspian, it bends to the south east, traverses western Tartary, and passing between the Zengis and Zaizan lakes, it then branches to the east and south. The eastern branch runs to the shores of Korea and Kamtschatka. The southern branch traverses Turkestan and Thibet, separating them from India, and at the head of the kingdom of Ava joins an arm stretching from the great eastern branch, and here forms the centre of a very singular radiation. Chains of mountains issue from it in every direction: three or four of them keep very close together, dividing the continent into narrow slips, which have each a large river flowing in the midst, and reaching to the extreme points of Malacca, Cambodia, and Cochin China.

From the same central point proceeds another great ridge due east, and passes a little north of Canton in China.

We called this a singular centre: for though it sends off so many branches, it is by no means the most elevated part of the continent.—In the triangle which is included between the first southern ridge, (which comes from between the lakes Tanges and Zaizan) the great eastern ridge and its branch, which almost unites with the southern ridge, lie the Boutan, and part of Thibet, and the many little rivers which occupy its surface, flow southward and eastward, uniting a little to the north of the centre before mentioned, and then pass through a gorge eastward into China.

And it is further observable, that these great ridges do not appear to be seated on the highest parts of the country; for the rivers which correspond to them are at no great distance from them, and receive

their greatest supplies from the other sides. This is remarkably the case with the great river Oby, which is almost parallel to the ridge from the lakes to Nova Zembla. It receives its supplies from the east, and indeed it has its source far east.

The highest grounds of the continent, (if we except the ridges, which are boundaries) seem to be in the country of the Calmucks, about 95 degrees east from London, and about latitude 45 north. It is represented as a fine though sandy country, having many little rivers which lose themselves in the sand, or else end in little salt lakes.

This elevation stretches north-east to a great distance; and in this track we find the heads of the Irtish, Selenga, and Zunguskaia; these are the chief tributaries to the Oby.

Here we find also the Olenitz, the Lena, the Yena, and some other rivers, which all go off to the north. On the other side we have the great river Amur, which is the boundary betwixt Russian and Chinese Tartary; there are also many other rivers, with whose names we are not familiar. The Hoangho, a great river of China, rises on the southern side of the great eastern ridge, which we have so often mentioned. This elevation, which is a continuation of the former, is somewhat of the same complexion, being very sandy, and at present is a desert of prodigious extent. It is described, however, as interspersed with vast tracts of rich pasture; and it is certain that it was formerly the residence of a powerful clan of Tartars, who migrated southward, and became known by the name of Turks, who in time possessed several of the richest kingdoms of Asia.

In the south-western extremity of this vast country are found remains not only of barbaric magnificence, but even of cultivation and elegance. The country now belongs to Russia; and it was a profitable privilege granted by Peter the Great to some adventurers to search these sandy deserts for the remains of former opulence; and many pieces of delicate workmanship, (though not in a stile which we should admire) in gold and silver were found. Vaults also were discovered, buried in sand, filled with papers in a character wholly unknown: and a wall was discovered, extending several miles, built with hewn stone, and ornamented with corniche and battlements. But we must return to our subject.—

A great ridge of mountains begins at the south-east corner of the Black Sea, and proceeds eastward, ranging along the south side of the Caspian, and, still advancing, unites with the mountains first mentioned in Thibet, sending off some branches to the south, which divide Persia India, and Thibet. From the south side of this ridge flow the Euphrates, the Tigris, the Indus, the Ganges, &c. and from the north the ancient Oxus, and many other unknown streams.

There is a remarkable circumstance in this quarter of the globe.—Although it seems to be nearest to the greatest elevation, it seems also to have places of great depression. The Caspian Sea is lower than the ocean. There is in its neighbourhood another great bason of salt water, the lake Aral, which receives the waters of the Oxus, which is said to be the ancient Gihon, and is supposed to have once run into the Caspian.

There cannot, therefore, be a great difference in the level of these two basons; neither have they any outlet, though they receive great rivers. There is another great lake in the middle of Persia, called the Zara, which receives the river Hindenmend, of near 250 miles in length, besides other streams. There is another such in Asia Minor. The Sea of Sodom is another instance. And in the high countries before mentioned, there are many salt water lakes, which receive little rivers, and have no outlet.

The rivers of Africa are but little known; whether the establishment of an European nation in Egypt will assist in developing the interior of that continent, remains to be proved. The Nile is, perhaps, better known to us than any river out of Europe. This celebrated stream, which from time immemorial has fertilized Egypt, is said to be 2820 miles, including all its windings from its source to its mouth; and yet both in length and size it is inferior to several other rivers, both in the old and new worlds. The discovery of its sources was said to be often attempted both by the ancients and moderns; but Mr. Bruce supposes that they failed in their attempts, and that himself was the first European who visited its original springs, and accurately traced its course.

According to this gentleman the Nile rises in the country of the Agows, in a marshy valley, near the village of Geesh. This village is situated in the Mountains of the Moon, in the higher Ethiopia.

"About the middle of this marsh, and not quite forty yards from the foot of the Mountain of Geesh, rises a circular hillock, about three feet from the surface of the marsh itself, though founded, apparently, much deeper in it. The diameter of this hillock is not quite twelve feet, and it is surrounded by a shallow trench, which collects the water, and sends it off to the eastward. This is firmly built of sod, and kept constantly in repair by the Agows, who worship the river, and perform their religious ceremonies upon this as an altar. In the midst of it is a circular hole, in the formation or enlargement of which the work of art is evidently discernible. It is always kept clear of grass and aquatic plants, and the water in it is perfectly pure and limpid, but without any ebullition or motion discernible on its surface." The mouth is some parts of an inch less than three feet in diameter, and at the time Mr. Bruce first visited it (Nov. 5, 1770), the water stood about two inches from the brim; nor did it either increase or diminish during all the time of his residence at Geesh. On putting down the shaft of a lance, he found a very feeble resistance at six feet four inches depth, as if from week rushes and grass; and about six inches deeper, he found his lance had entered into soft earth, but met with no obstruction from stones or gravel; and the same was confirmed by using a heavy plummet, with a line, besmeared with soap. This is the first fountain of the Nile.

The second fountain is situated at about ten feet distant from the former, a little to the west of south; and is only eleven inches in diameter, and eight feet three inches deep.

The third is about twenty feet south, south-west, from the first, the mouth being somewhat more than two feet in diameter, and five feet eight inches in depth.

These fountains are made use of as altars, and from the foot of each issues a brisk running rill, which, uniting with the water of the first trench, goes off at the east side in a stream, which, he conjectures, would fill a pipe of about two inches in diameter. The water of these fountains is extremely light and good, and intensely cold, though exposed to the scorching heat of the sun without any shelter, there being no trees nearer than the cliff of Geesh. The elevation of the ground where these fountains are situated, though in a valley, must be, according to Mr. B. very great: two miles above the level of the sea! A prodigious height indeed! with a sky perpetually clear, and a hot sun never overcast for a moment with clouds from rising to setting.

The Nile, thus formed by the union of streams from these three fountains, runs eastward through the marsh for about thirty yards, with very little increase of its waters, but still distinctly visible, till it is met by the grassy brink of the land descending from Sacala. By this it is turned gradually north-east, and then due north; and in the two miles in which it flows in that direction, it receives many small streams from springs on each side; so that about this distance from the fountains, it becomes a stream capable of turning a common mill.

Our traveller was much taken with the beauty of this spot. "The small rising hills about us (says he) were all thickly covered with verdure, especially with clover, the largest and finest I ever saw; the tops of the heights covered with trees of a prodigious size; the stream, at the banks of which we were sitting, was limpid, and pure as the finest chrystal; the sod covered with a kind of bushy tree, that seemed to affect to grow to no height, but, thick with foliage and young branches, rather to assist the surface of the water; whilst it bore, in prodigious quantities, a beautiful yellow flower, not unlike a single rose of that colour, but without thorns; and, indeed, upon examination, we found that it was not a species of the rose, but of the hypericum."

Here, Mr. B. tells us, that he *stepped over the Nile* above fifty times, indulging himself in a kind of triumph over the infancy of that river, which, when arrived to its maturity, is a majestic mighty flood, that rolls along its vast volume of water, and conveys plenty, commerce, and riches to the nations which it visits,

From this ford the Nile turns to the westward, and, after running over loose stones in that direction about four miles further, there is a small cataract of about six feet in height; after which it leaves the mountainous country, and takes its course through the plains of Goutto. Here it flows so gently, that its motion can scarcely be perceived, but turns and winds in its direction more than any river he ever saw, forming more than twenty sharp angular peninsulas in the space of five miles. Here the soil is composed of a marshy clay, and its stream receives no considerable addition. Issuing out from thence, however, it is joined by several rivulets which fall from the mountains on each side, so that it becomes a considerable stream, with high and broken banks, covered with old timber and trees. It now inclines to the north-east, and winds very much till it receives first a small river named Diwa, and then the Dee-ohha, or the River Dee. Turning then sharply to the east, it falls

down another cataract, and about three miles below receives the Jemma, a pure and limpid stream, not inferior in size to itself. Proceeding still to the northward, it receives a number of others, and then crosses the great lake Dembea, preserving the colour of its stream during its passage, and issuing out at the west side of it in the territory of Dara.

Soon after the Nile leaves this lake it enters the mountains of Begemder, by which its current is much confined, and becomes very rapid till it reaches Alata, where is the third cataract. This, Mr. B. says, is the most magnificent sight he ever beheld. The height, he supposes, is about forty feet. At the time he visited it, the river had been pretty much swelled by rains, and fell in one sheet of water, without any break, for the space of half an English mile in breadth, with such a noise as stunned and made him giddy for some time. The river, for some space above and below the fall, was covered with a thick mist, owing to the small particles of water continually dashed up into the air by the violence of the shock. The river, though swelled beyond its usual size, retained its clearness, and fell into a natural bason of rock; the stream appearing to run back, with a great violence, against the foot of the rock over which it falls, forming innumerable waves, eddies, and whirlpools, and being in excessive commotion. The noise of this cataract is like the loudest thunder, and the whole appearance, Mr. B. says, struck him with a kind of stupor, and total oblivion of where he was, and of every other sublunary concern. No crocodiles are ever seen higher up the river than this cataract.

Below this tremendous water-fall the Nile takes a south-east direction, along the western side of Begemder and Amhara, inclosing the province of Gojam. It receives a great number of streams on both sides, and after many turnings, takes a course almost due north, and approaches within sixty-two miles of its source. Notwithstanding the vast increase of its waters, it is still fordable at some seasons: and the Galla, a savage nation in that neighbourhood, cross it at any time, either by swimming, or on goat's skins blown up like bladders. They cross it likewise on small rafts placed on skins filled with air; or by twisting the tails of the horses round their hands, who swim over; a method always used by the women who follow the Abyssinian armies, and are obliged to cross unfordable rivers.

In this part of the river crocodiles are met with in great numbers: but the superstitious people pretend they have charms sufficiently powerful to defend themselves against their voracity.

The Nile then forces its passage through a gap in the mountains which bound the territory of the Gongas, and falls down a cataract two hundred and eighty feet high; and immediately below this it falls down two others, both of them of considerable height. These mountains are called Tegla, are of great extent, and are inhabited by pagan nations; but the country is very little known. There is plenty of gold washed down from the mountains by the torrents in the rainy season, which is the fine gold of Sennaar, named Tibbar.

The Nile now, running close by Sennaar, in a direction nearly north, makes afterwards a sharp turn to the east, affording a pleasant view in

the fair season, when it is brimful; and indeed it is the only ornament of that bare and inhospitable country.

Leaving Sennaar, it passes by many large towns inhabited by Arabs, all of them of a white complexion: then passing Gerri, and turning to the north-east, it joins the Tacazze, passing, during its course through this country, a large and populous town named Chandi, probably the Candace of the ancients. Here Mr. Bruce supposes the ancient island or peninsula of Meroe to have been situated. Having at length received the great river Atbara, the Astaboras of the ancients, it turns directly north for about an hundred and forty miles, then making a very unexpected turn west by south, for about as many miles, it arrives at Korti, the first town in Barabra, or kingdom of Dongola. From Korti it runs almost south-west till it passes Dongola, called also Beja, the capital of Barabra; after which it comes to Moscho, a considerable town and place of refreshment to the caravans when they are allowed to pass from Egypt to Ethiopia. From thence turning to the north-east, it meets with a chain of mountains in about 22 deg. 15 min. north latitude, where is the seventh cataract, named Jan Adel. This is the famous fall of the Nile, which both ancient and modern travellers have spoken so much of. It is, doubtless, a grand spectacle, though not equal to that of Alata. It now enters Egypt, and continues its course nearly in the same direction till it falls into the Mediterranean: there is only one small cataract more in its passage, and that is in the Thebaiad, or Upper Egypt.

We have been the more particular in our account of the Nile, because of its great fame both in ancient and modern days, and also because of the present state of Egypt. It is well known that the fruitfulness of that important country depends upon the regular overflowing of the Nile.

The Niger is also an African river, the existence of which has often been counted fabulous. It is true we know but little of its rise and course, but its existence has been clearly demonstrated by the researches of the African Association. It is conjectured that its spring is in the Mountains of the Moon, near the confines of Upper Ethiopia, and not far from the fountains of the Nile. If so, it is of great length; for it has to cross the whole continent of Africa, from east to west, in its broadest part It receives the tribute of many very considerable rivers, but splits into different branches, which uniting again, form islands both large and fertile, well filled with towns and villages. It passes also through several lakes, and has many cataracts. After having run from east to west, during a prodigious long course, it turns at length short to the south, at only a league and a half distance from the Atlantic ocean, leaving but a very narrow tract betwixt it and the sea, into which it discharges itself, north latitude 15 deg. 55 min. after having run about twenty-five leagues close to the sea. At the mouth it is called the Senegal, and its navigation is obstructed by a bar of sand, so that only small vessels can enter it. It overflows periodically, like the Nile, and from the same cause, namely the great rains at certain seasons betwixt the tropics.

Though the African continent has fewer rivers in it than any other quarter of the globe in proportion to its size; yet there are several great ones, east of the Cape of Good Hope, on the coast of Monomatapa, Sofala, and Melinda: these, by their size at their mouths, appear equal to the Nile, and the Niger, and, like them, are subject to great inundations; but we are not sufficiently acquainted with the countries through which they run to say where they rise, or what is the length of their course. We only know that many of them are rich in gold, which is washed down from the hills, and the probability is that the Mountains of the Moon are the seat of their spring

Notwithstanding the size of the rivers which we have already mentioned, they are by no means the largest on the face of the globe. The Ganges is superior both to the Nile and the Niger in size, and not inferior to them in length; but the Barampour, which rises in Thibet near the source of the Ganges, is said by Major Rennel, to be superior to any river in the old continent. This vast stream has a most circuitious course; it visits the confines of China; it turns and comes within thirty leagues of the Ganges; it receives innumerable currents into its bosom, many of which are larger than our boasted Thames; and at last discharges its vast contents into the Indian Ocean in the kingdom of Pegu.

The New world exhibits rivers of still greater magnitude; there we have the St. Laurence, the Missisippi, the Amazons, and the river of Plate. In North America there is a singular series of fresh water lakes, or rather seas. The lake of the Woods is the most northern, then lake Superior, lake Michigan, lake Huron, lake Erie, lake Ontario: these are connected, and pour their superfluous waters into each other, each of them receiving many streams from neighbouring or distant mountains: the great river St. Laurence takes the final surplus.

TO BE CONTINUED.

CONSIDERATIONS ON THE ABSOLUTE INFINITY OF HELL TORMENTS.

Continued from p. 29.

FIFTHLY, notwithstanding the advocates for eternal punishment ground their strongest arguments on the indiscriminate application of the term and phrase rendered in our translation, *eternal, everlasting, for ever*, and *for ever and ever*, to the future states both of happiness and misery,—and from thence conclude, that, in *both* cases, it must signify an endless duration—yet I think, the contrary will clearly appear * to every one who attentively and impartially considers that astonishing passage in St. Paul's first Epistle to the Corinthians, ch. xv. 22, 23, 24, 25, 26, 27, 28. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh† the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. Death the last enemy shall be destroyed ‡. For he hath put all things under his feet. But, when he saith all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him§, then

* The last verse of chap. iii. of the Epistle to the Ephesians, the Greek text of which I never noticed till long after I first wrote these observations, (in my judgment) puts this matter beyond all doubt. "To him [God] be glory in the church

εις πασας τας γενεας του αιωνος των αιωνων,

throughout all the generations of the age of ages"—as it literally ought to be, and actually is so translated in the Latin versions both of Beza and Montanus.

† There is no word in the original answerable to *cometh*. Mr. Worsley translates it, "Then will be the end."

‡ In our translation this passage is rendered, "The last enemy *that* shall be destroyed *is* death." But the words *that* and *is* are not in the original Greek, neither in the Latin versions of Castalio, Beza, or Montanus. This is one among many striking proofs of the care our translators took to reconcile every passage to what they had adopted as a fundamental tenet, in opposition to the wild and ridiculous notions of the Papists concerning purgatory.

§ It is clearly evident to me, that this Scripture can never, with any propriety, be said to be fulfilled, while so many myriads of *rebels* are shut up in the prisons of the second death; for I cannot recollect one passage in Holy Writ where *subjection* does not imply *obedience*.—— "Jesus went down to Nazareth, and was subject [obedient] to his parents." "Let every soul be subject [obedient] to the higher

shall the son also himself be subject unto him that put all things under him, that God may be all in all."— I apprehend, therefore, that the end of the mediatorial kingdom, here pointed out, is to be understood as the end, or consummation of those *Ages of Ages**. For if Christ himself, at

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powers." "Therefore ye must needs be subject [obedient] not only for wrath, but for conscience sake." And if the great design of our Lord's coming into the world was to *destroy* the *works*, and consequently the *kingdom* of the devil—how can this be said to be accomplished while a very great (if not the far greater) number of the human race, are abandoned to sin, and it's dreadful consequences:—And while Satan can proudly boast,

"Divided empire with Heaven's King I hold"

* Εις τους αιωνας των αιωνων—in secula seculorum—to the ages of the ages—rendered in our translation "for ever and ever." Mr. Dan Taylor, in his Sermon wrote professedly in defence of the common system of never-ending punishment, calls this "a singular phrase," and says, "It is not to be found in any heathen writer whatever." It certainly, then, has *a singular meaning*, and ought so to be literally translated. Yet (notwithstanding so much stress is laid on it) it is not ONCE applied to the punishment of the *wicked in general*. The only places where it has any reference to punishment, are Rev. xix. 3. xx. 10. and xiv. 11. The first of these is applied to the judgment of the great whore; the second to the punishment of the devil, the beast, and the false prophet: whoever may be meant, it is evident they are the *most exalted characters* in wickedness. In the last quoted, namely, xiv. 11. the expression is more general, and seems to be greatly limited, both in its *subjects* and *duration*; it is simply εις αιωνας αιωνων, without the articles; which, if I may be permitted again to follow the example of as great a judge of the Greek language as, perhaps, any man now living, (for I can by no means suppose such a remarkable and singular distinction in phrase has no difference in sense) I should render, "to ages of ages." And with regard to the *subjects* of this most dreadful threatening, they are only "those who worship the beast and his image, and receive his mark;" now it never can be said that a ten-thousandth part, even of those who die in their sins, and, consequently, fall under the power of the second death, ever have *literally* offended in this point; and if it be interpreted spiritually, every man living has sinned, and, consequently, must *all* suffer: for my own part, I do not believe the *time* is yet come. How astonishing, therefore, it may appear, that, for so many centuries, a sentiment should be received as an undeniable truth, that has no foundation in Holy Writ; yet this is the plain, undeniable state of the case: and certainly all doctrines, let them be patronized by ever so many great and good men, or received as truths for ever such a length of time, if they are not founded in fact, have no more claim to our credit than if they had not been promulged before the present moment. And with regard to the other word αιωνιος, on which almost the whole foundation of the arguments used by the advocates for endless damnation rests—Mr. Taylor himself allows, that where it is used and applied to times and periods *preceding* the foundation of the world, it has no reference at all to *duration*, but only to particular periods and states; if this is allowed, all the difficulty vanishes away when it is applied to *succeeding* states, ages, and dispensations; and in this sense I believe it must be understood in many passages, without any reference at all to duration.

delivering up the kingdom, when all things are subdued unto him, is then to become *subject to him* that put all things under him, surely the authority and power delegated to the saints (who, we are expressly told, shall reign with him during that period) must likewise cease and be delivered up, that "God may be all in all." And if we attentively consider what the Apostle affirms in the above passage, "death the last enemy shall be destroyed"—What ground of supposition can we have, that the *second death*, which, from the dreadful length of it's existence, as well as the severity of it's punishment, exceeds the *first* in terror beyond all human apprehension, will be suffered to remain? or what place can be found for it, when "the whole creation shall be delivered from the bondage of corruption, into the liberty of the glory of the sons of God?"

Sixthly, the doctrine of limited punishment can alone cut the knot between Calvinism and Arminianism*, and furnish a key to unlock the meaning of many difficult and, if endless punishment is admitted, contradictory passages in the sacred Scriptures. For instance, the Scripture very plainly speaks of an election, a first-born, and first-fruits, who are made kings and priests to God: and these are represented as a very small number in comparison of the whole; for "strait is the gate, and narrow is the way that leadeth unto life, and *few* there be that find it."—Yet the same blessed word speaks of a great multidude, which no man could number, of all nations, and tribes, and people, and languages, standing before the throne, who came out of *the great tribulation**, and had washed their robes, and made them white in the

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The rock that the advocates for endless misery universally split on, is, they receive as an indisputable truth, that the day of judgment is the closing scene of divine revelation! Surely it is not—the conflagration of the world *follows* that tremendous day. And certainly, as the day of judgment will not end with the sound of the trumpet that AWAKES the dead, neither will the conflagration expire like the crackling and blaze of a few thorns under a pot, yet the renovation of the world—the creation of the new heavens and new earth—and the descent of the New Jerusalem from heaven—all which glorious events are to take place during the reign of Christ and his saints,—are subsequent both to the day of judgment, and the conflagration of the world. And how many αιωνας [ages] roll between the first of these awful events, and the grand "Year of Jubilee"—WHO CAN TELL?

* I have ever thought that some of the strongest arguments adduced in support of the different systems, if endless punishment is admitted, prove too much: take the following lines of the late Mr. Charles Wesley as a specimen——

"Believe who can that human pain
Pleasing to God can prove;
Let Moloch feast him with the slain,
Our God we know is love."

This sentiment, in my opinion, can by no means be reconciled with the doctrine of endless misery and torment.

† Της θγιψεως της μεγαλης. - If the Greek article in this passage is translated literally and emphatically, it very plainly [illegible]

blood of the lamb." Now if endless condemnation is admitted, how is it possible to reconcile these Scriptures? There is (in my judgment at least) the same irreconcilable contradiction in the vth and xith chapters of St. Paul's Epistle to the Romans: for let any one tell me, what advantage those individuals of the Jewish nation, who, so many ages since, perished in their sin and unbelief, can derive from the convertion of their descendants in the latter day—or how it can be said, *they* shall be grafted in again; and so *all Israel* shall be saved, if a never ending punishment is to be the portion of all those who did not in their life time attain that renovation of their nature, which is essentially necessary to make us "meet to be partakers of the inheritance with the saints in light?" But if on the other hand we believe what St. Peter, in his first Epistle (chap. iii. 19 and 20) expressly tells us, of Christ's preaching to the spirits of the old world, then in prison, and of the gospel being preached to them that are dead*, we can very easily conceive, not only how these, and many other passages of Scripture, (which have furnished such abundant matter for controversy between the advocates for particular and universal redemption) can be *reconciled*; but how beautifully they *harmonize* with almighty love, wisdom, mercy, justice, and power; those glorious attributes of that divine Being, who, as he is the common Father of *all*, is also "loving to *every man*, and his mercy over all his works†."

I cannot dismiss this head, without making an observation which strikes very forcibly upon my mind. Many divines lay down as an undeniable axiom, that God does all things for his own glory: and therefore all the elect (without any regard to the ties of affinity or love) must rejoice to see the wicked turned into hell, without hope or remedy! I never could believe this—my heart revolts at the idea. That we shall know each other, in the state immediately after death, I firmly believe. Our Lord's narrative of Dives and Lazarus puts it beyond all doubt. And therefore I cannot conceive, how the glory of God can in any degree be promoted by an event, which must either introduce grief and sorrow into the mansions of bliss, or banish out of the hearts of those who are supposed to be renewed in the divine image those sentiments of pity and affection, which dwelt in the breast of Dives,

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from whence this great multitude came out. Besides, if the *elect* are made *kings* and *priests* to God, *who* are their *subjects*? and from whence do they derive their *congregations*?

* 1 Pet. iv. 6.

† Among the many texts of Scripture which (in my judgment) are absurd and inexplicable, if the doctrine of endless punishment is adhered to, is that of Rev. xxii. 2. where the leaves of the tree of life in the New Jerusalem, are said to be for the *healing* of the *nations*; but if *all* the inhabitants of that city are already healed, and those without be totally and everlastingly excluded, what benefit can accrue from them, either to the one or the other?

though (according to the doctrine of the present day) a spirit irrecoverably lost to all goodness and felicity!—A position (in my judgment) absurd and shocking to the last degree—and utterly contrary to that gospel, which is "Glory to God in the highest, and on earth peace, goodwill towards men."

Seventhly, whosoever considers, that the revelation made to our first parents after their fall, was not a revelation of distress and terror, but a display of that method by which the Supreme Father of all, chose to deliver them and their posterity, from the fatal effects of that dreadful curse their disobedience had entailed upon them all—and that display summed up in a promise, as absolute and unconditional, as it was unsought for and unmerited by them—a promise, which God, who cannot lie, has bound himself to fulfil—whoever likewise considers the tenor of that promise, "the seed of the woman shall bruise the serpent's head; thou shalt bruise his head, and he shall bruise thy heel," will evidently see, that although the consequences of sin to the human race is "a bruised heel"—tribulation and anguish—yet it cannot extend to the destruction of the whole body; is not such a punishment as totally destroys the sinner: and therefore (in my opinion): utterly irreconcilable with a doctrine which delivers over the far greater part of the human race to the dreadful and endless dominion of that very serpent, whose power and authority was to be crushed by the seed of the woman!

To conclude, as the "redemption which is in Christ Jesus" does not preclude the supreme Governor and Father of the universe from inflicting a sore and lasting punishment on any of his rebellious creatures, if we view this redemption as finally available for their salvation, it reconciles the divine attributes, harmonizes the Scriptures, and opens to our view an ample field of "wonder, love, and praise;" and is (in my judgment) the most glorious display of almighty love and wisdom it is possible for the heart of man to conceive. For notwithstanding the objection, that the doctrine of limited punishment, has a tendency to take off the restraint which the fear of endless misery lays upon mankind, I am much mistaken if the *real* belief of the latter doctrine, is not confined to a very scanty number of the human race; and I cannot help thinking, that a very great part of what is called the Christian world, though they do not chuse, to avow their differing in sentiment with the reigning doctrine, do yet secretly retain various and doubtful opinions in their minds concerning it.—This I am not ashamed to acknowledge was my case for years after it pleased God to call me to the knowledge of himself; and as I never could swallow the *ipse dixit* of any man (however great, learned, or popular) when his divine and adorable providence, threw in my way Mr. Clarke's tract, entitled "The Gospel of the Daily Service of the Temple" it (if I may be allowed the simile) like the influence of the sun on the vegetable creation, opened and expanded many latent ideas in my mind; and his clear manifestation of the beautiful analogy and coincidence of the times and seasons, the types and shadows of the Jewish ceremonial law, with their antitypes and substance, as fulfilling and to be fulfilled in the gospel dispensation, exhibited to me such a noble view of the redemption, so far beyond the

narrow and contracted ideas of most writers on this subject; that I cannot help embracing what appears to me, as a completion of the wish of an eminent writer, whose person I loved, and whose name I revere; and shall therefore avail myself of his sentiments, in conclusion to this rude and imperfect sketch*.

"I should be glad to see any account of God's dealings with man, which might rectify all our errors with convincing evidence, and scatter our darkness like a rising sun. But in the mean time let us bear with one another, remembering it is the prerogative of the great God only, to pierce through all his own infinite schemes with an unerring eye, to surround them with an all-comprehensive view, to grasp them all in one single survey, and to spread a reconciling light over all their immense varieties. Man must yet grapple with difficulties in this dusky twilight, but God, in his time, will irradiate the earth more plentifully with his light and truth. Then darkness and contentions will fly away for ever. Amen."

APPENDIX.

WHOSOEVER considers the foregoing observation of Mr. John Wesley (from the conclusion of whose tract entitled "Predestination calmly considered," I have taken the whole sentence) will evidently see, that he was not entirely satisfied; but that there was something in the controversy which he could not thoroughly unravel; and therefore he adds "God in his time will irradiate the earth more plentifully with his light and truth." The Christian church did not emerge *all at once* out of that deplorable state of darkness in which it lay for near a thousand years; and if we consider that the redemption is called by that "highly illuminated servant of God, St. Paul," the mystery hid from ages and generations, and a mystery that the angels themselves desire to look into—yet shall be fully manifested in the fulness of time—why should we suffer either the prejudice of education, or any other wrong bias, to hinder the reception of divine light when it shines on our minds? The present deranged and disordered state of the creation, both in a natural and moral view, as plainly evinces the *Necessity*, as the word, promise, and attributes of that almighty Being, who originally formed it, does the *Certainty*, of a renovation—"Behold I make *all things* new"——"The son of God was manifested to *destroy* the works of

* The bulk of these observations was finished in November, 1784, long before I saw any of Mr. Winchester's writings. Whoever wish to see the remaining objections to this doctrine fully answered, I beg to refer them to his Dialogues on the subject.

the Devil." In my opinion, therefore, if there were no more than these two Scriptures to be produced, to support this doctrine, they would be sufficient to overthrow every argument that can be brought against the complete renovation of the *moral*, as well as of the *natural world*. We certainly know that "the heavens and the earth that now exist are reserved unto fire, to the day of judgement and perdition of ungodly men"—and if this globe shall rise like a phœnix out of the ashes of this perdition: if God by his almighty power, shall reproduce,

> "From the conflagrant mass, purg'd and refin'd,
> "New heavens, new earth, ages of endless date,"

What reason can be assigned; what Scripture can be produced, to shew that the *perdition* of those ungodly men, shall last longer than the lake of fire and brimstone into which they shall be cast*?—or that the *infinite* power of that almighty Being shall be so circumscribed as to leave the work of redemption and renovation (if we may so speak) unfinished, by permitting that monster, sin, to remain, and be only *in part* destroyed, when the *whole* material creation is delivered "from the bondage of corruption, into the liberty of the glory of the children of God?"

The whole of this controversy may be reduced into a very narrow compass—

"The smoke of their torment ascendeth to "ages of ages"—or, if you rather chuse so to express it, "for ever and ever," Rev. xiv. 11.

"The saints shall reign with Christ for ever and ever." Rev. xi. 15.

"Christ shall reign for ever and ever." Rev. xxii. 5.

All these "for evers" (say the advocates for the doctrine of never ending misery) are of parallel duration.

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* It is very remarkable that, among all the writers on this subject, (at least that I have seen) not one of them has taken notice of the space of time that must elapse from the commencement of the conflagration of the world to its total dissolution and renovation: yet, if we may judge from those volcanic fires of Etna, Vesuvius, &c. which have subsisted so many ages, it must require a period of many thousand years, to reduce such a body of matter as this globe into "a sea of glass, like unto chrystal." Be that as it may, we have a more sure word of prophecy. If the times and seasons of the Jewish dispensation were figures and pledges of *greater* periods of time, (as I entirely coincide in opinion with many great and eminent men that they were) we now stand, as Mr. Richard Clarke says, towards the conclusion of the sixth day; the sabbatical year of the millenium, of the thousand years reign of Christ on earth with those who shall be partakers of the first resurrection, approaches near; and as (viewed in this light) the whole portion of time, from the creation of the world to the conclusion of the millenium, is but a seventh part of those periods that extend to the year of jubilee, there seems to be a space of more than forty thousand years allotted for the duration of the "lake of fire," and, conseqnently, for the punishment of some of those unhappy beings who fall under the power of the second death?

May God, of his infinite grace and mercy, put his fear and love into our hearts, and write our names in the book of life, that we may never experience any portion of that punishment, which shall thus endure "to the ages of the ages." Amen.

But it clearly appears, from that astonishing Scripture, 1 Cor. xv. 22—28, (see the whole passage, page 50—51) that the "*for ever and ever*" of the reign of our Lord, *will have an end*—and consequently, the reign of the saints, and the torments of the wicked, will end also.

Whoever deny this, let them give us from the other Scriptures, an explanation of that wonderful passage of Holy Writ, consistent with the doctrine of endless misery and torment.

If this cannot be done—and I think we may safely defy any man living to do it—it follows that the end of the *mediatorial kingdom* is clearly the end of *this dispensation*, and the vast intermediate space is the duration of the Scriptural eternity, and of every thing that depends upon it. And as the Scriptures carry us no farther than this point, every thing beyond it is inveloped among those secrets of the Divine Theocracy which God has not vouchsafed to reveal to mankind. Only of this we may be certain—neither sin, sorrow, pain, or misery, will be found in that state, where GOD IS ALL IN ALL.

ATONEMENT AND PARDON.

See Vol. iv. p. 34.

MR. EDITOR,

I Observe in the primitive church (1 Tim. iii. 9) no one could be admitted even into the deacon's office, unless he was "holding the mystery of the faith in a (καθαρᾳ) purged conscience." And in Heb. ix. 13. I find an explanation of this mystery, as follows—"For if the blood of bulls, &c. sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who offered himself without spot to God, purge your conscience from dead works, to serve the living God." And the same apostle, speaking of the happy state of mind that all true Christians were possessed of, says, Rom. v. 11. "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Therefore, from these considerations, I am led to conclude, that a genuine knowledge of the atonement and the enjoyment of the pardon of sin, are to be looked upon as inseparable.

Now, if this is a true statement of the connection betwixt atonement and the pardon of sin, what can your correspondent S. B. mean by asking, "How the Sacred Scriptures hold them forth, as not to clash with or contradict each other?"

He complains that he has waited a long time, and no person comes forward to answer his question. As to the length of time he has waited, he ought to consider that the apostle Paul is taking notice of some who have waited much longer for a solution of the very same subject, 2 Tim. iii. 7.

Should therefore [illegible] a favour, whilst he is waiting for satisfaction respecting this doctrine, to clear up the following problem, viz.

If Christ is proved to be the end of the law, and the substance of the types, wich, by his own confession, is a doctrine which he believes in, and also has been paying attention to)-how is it possible, in any respect whatever, that they can clash with, or contradict each other?

I am,

HOXTON, Yours, &c.

FEB. 12, 1800. J. C.

LETTER III.

FROM MR. FULLER TO THE EDITOR,

CONTAINING

REPLIES AND DEFENCES OF FORMER REASONINGS.

SIR,

I MUST be very weak, if, while writing in a publication of which my opponent is the Editor, I should expect to have the last word.—— When I have said what appears to me necessary on any point, and on the whole matter of dispute, I shall leave it to the judgment of the candid reader.

The reluctance, both on the part of Mr. Teulon and yourself, to acknowledge a manifest impropriety of conduct, affords but little hope of success in other matters. What a string of absurdities has he advanced, rather than speak a few plain words which ingenuousness would have dictated! Your Birmingham correspondent, to whom I was in a sort referred to settle a dispute, is not "anonymous," because, forsooth, Mr. Teulon may know his name. He is a "lover of truth" too, because he is of the same opinion with himself.

Caution about inserting the supposed words of a preacher "must depend upon circumstances:" circumstances then may exist which render caution unnecessary. "Truth should be the object of every address, whether from the press or the pulpit:" it is right, yea, generous, therefore, to publish reports without enquiring whether they be true or false.

"The whole of the two parties of Calvinists and Arminians have railed, reviled, and condemned, forgetting the question, *Doth our law judge any man before it hear him?*" Hence Mr. Teulon reasoned himself into a persuasion of the propriety of publishing a report concerning me without first giving me a hearing.

As to the evasions which you, Sir, have had recourse to on this subject, they are too gross to need particular notice. The only reply I shall make is this:—*In a work of which you are the Editor, a falsehood has been published concerning me, and you have not honour enough about you to say you are sorry for it.*

From any thing I had advanced, you had no ground to conclude that I formed an improper estimate of my own reputation. Any man who has been in the habit of writing, and whose writings have been at all

regarded by the public, must be possessed of some reputation; and whether it be small or great, it is his duty not to make use of it for the propagation of what he believes to be pernicious error.

"Truth (you say) courts the public observation of men;" and so may error. If it be true that wisdom *crieth in the toh of high places*, it is equally true, that folly *is loud and stubborn*. The advocates of infidelity, Sir, are not less bold than yourself, nor less loud in their challenges of examination. Such challenges afford no criterion of truth; nor is it any proof of the goodness of a cause that its abettors court the public attention. They may be well aware that public prejudice is in their favour; or may entertain a much greater dread of sinking into insignificance by neglect, than of being overcome in the field of contest.

You have repeatedly reminded me of the favour which you confer upon me by permitting my papers to appear in your Miscellany. Now, Sir, I consider it as no favour at all; nor as affording any proof of your impartiality. If you think otherwise, you are at perfect liberty, after introducing this series of letters, to discontinue them. If I wish to write any thing farther on the subject, I shall not be at a loss for a proper medium.

"The prejudices of both professor and profane (you tell me) are in my favor." Had you used the term *consciences* instead of prejudices, you would have been nearer the truth. So far as my observations extend, the prejudices of the bulk of mankind are on the other side. Deists and libertines lead the way by an open or affected rejection of all future punishment. Socinians, who generally include universal salvation in their scheme, follow hard after them. Mrs. Barbauld, if I remember right, in her Remarks on Mr. Wakefield's Enquiry, goes so far as to represent the ideas of access to God through a mediator and of punishment in a bottomless pit, as originating in the ignorance and servility of eastern customs. Unbelievers, it is well known, rejoice in the spread of Socinianism, as being favourable to their views; and Socinians rejoice no less in the spread of Universalism, as favourable to theirs. This is sufficiently manifest by the applauses which writers on your side commonly meet with in the Monthly Review. There are great numbers of nominal Christians of loose characters, who would be glad to believe your doctrine of temporary punishment, and to proceed, by an easy transition, to that of no punishment at all; nor is there any bar which prevents their falling in with these views, but the remonstrance of their consciences. They fear it is too favourable to their vices to be true, and therefore are deterred from embracing it.—Such, Sir, is the "description of people," after whom you enquire; such is the company with whom you associate, and to whom you administer consolation; and such is the justness of your remark, that "the prejudices of both professor and profane are in my favour." If you yourself had not been persuaded of the contrary, I question whether you would have given that title to my two first letters, which appears on

the blue covers of your work*. The word *torments*, it is true, can give no *just* offence, as it is a scriptural expression; yet to persons who judge on these subjects merely by their feelings, the ideas conveyed by it are sufficient to prejudice them against every thing which a writer may advance.

Your magazines, Sir, I presume, would be less acceptable to many of your readers than they are, if, instead of employing so large a portion of them in attempting to prove that all will be finally happy, you were frequently to insist that some men would be tormented in hell without any mixture of mercy for a number of ages; and if you insisted on this doctrine also in your pulpit exercises, you yourself might possibly be considered as "a brawler of damnation."

You carefully avoid claiming universal salvation *as a right*, and are pleased to represent my inquiry on that subject as "a quibble." I am not surprised, Sir, that you should feel reluctant on this head, that you should decline the defence of your friend, and that you should alternately compliment and reproach your opponent, as if to keep him at a distance from the subject. (No. I. p. 5. No. XXXIV. p. 309.) If I mistake not, this is a fundamental principle in your system, and that which proves it to be fundamentally wrong. There is no need of having recourse to the pieces of other writers; your own productions afford sufficient evidence that the salvation for which you plead is not that which arises from the free grace of God through Jesus Christ, and consequently, that it is no part of the salvation revealed in the gospel. You reject the idea of invalidating the divine threatenings towards sinners, (No. XXXIV. p. 310.) admitting "them in their full latitude, and the execution of them too;" maintaining that "God will deal with his creatures, according to character;" and that sinners will be punished "according to their works." (No. II. p. 42.) Now, Sir, if there be any meaning in all this language, it is, That *justice* will have its course on the ungodly; and that whatever punishment they endure, whether it be vindictive or corrective, endless or temporary, it is all that their sins *deserve*. If the threatenings of God mean no more than a punishment which is temporary, and for the good of sinners, their conduct can deserve no more: for we cannot have a more certain rule of estimating the just demerit of sin, than the wrath of God which is revealed from heaven against it. But if sinners endure the full desert of their sin, there is no room for grace, or *undeserved favour*; nor is any place left for the work of mediation. A criminal who has suffered the full penalty of the law, has no right to be told that his liberation is an act of grace, or that it was owing to the mediation of another. Your universal salvation, therefore, is no part of that which arises from the grace of God, or the death of Christ, nor is it, properly speaking, salvation at all, but a legal discharge in consequence of a full satisfaction to divine justice being made by the sufferings of the sinner.

* "Letter I. from Mr. A. Fuller in defence of eternal torments."

If you contend that the liberation of the sinner *is* owing to the grace of God, through the mediation of his son, which mitigates and shortens his penishment, then you at once give up all you have before maintained, that sinners will be punished *according to their works*, and that the threatenings of God will be fully executed upon them. You may have read of "instances of both punishment and pardon to the same persons, and for the same sins:" (No. XXXV. p. 337.) but this must be where the punishment has not been according to the desert of the sin, otherwsie there had been no need of pardon.

You talk much of my dealing in "*suppositions* instead of arguments," and of my "resting my conclusions on unfounded assumptions."

I have carefully examined these charges, and am unable to perceive the justice of them in a single instance. Though the Letter which appeared in the Evangelical Magazine was chiefly in the form of supposition, yet that supposition was not destitute of argument to support it. It is possible, Sir, though it does not appear to have occurred to your mind, that arguments themselves may be conveyed under the form of suppositions. To convince you that this was the case in the above Letter, I will put the very passage to which you object into the form of argument.

The Scriptures teach us that those who at a certain period are found *filthy, shall be filthy still*; that they shall be cast into that *bottomless pit* which was prepared for the devil and his angels; and that they shall dwell with *everlasting burnings*.—

But your doctrine teaches that though they be filthy at death or judgment, or any other period, yet they shall not be *always so*; that though they be cast into the pit of destruction, yet it shall not prove *bottomless*; and that though they have to encounter devouring fire, yet they shall not dwell with *everlasting* burnings.—

Therefore your doctrine is antiscriptural. But if your doctrine be antiscriptural, it is of that nature which tends to deceive the souls of men, and you will not be able to look them in the face another day, and still less HIM who hath charged you to be pure from the blood of all men.

The first three positions contain the argument, and the last the inference.

I should think "the world," or rather the reader, did not need to be informed what argument there was in this string of suppositions; if he did, however, I have attempted, at your request, to give him that information.

With respect to building on "unfounded assumptions," for which I am accused of "betraying my ignorance of the subject I have written against," (No. II. p. 45.) you have given us two instances, which I shall briefly examine.

First, I had asked, What doctrine *besides* that of universal salvation will you find in the Bible which affords encouragement to a sinner going on still in his trespasses, and which furnishes ground for hope and joy, even supposing him to persevere in sin till death? What principle is it that is here assumed? Why, (you answer) that the doctrine of

universal salvation *does* afford encouragement to a sinner going on still in his trespasses, and *does* furnish ground for hope and joy, even supposing him to persevere in sin till death. And is this indeed a question? I took it for a self-evident truth, and supposed you must and would have acknowledged it. Whether you will or not, however, I appeal to the common sense of the reader whether any position can be more self-evident than the following—If the Scriptures teach that all men shall be finally saved, every sinner, whatever be his vicious courses, is encouraged to expect eternal life: and though he should persist in sin, till death, is warranted to hope and rejoice in the prospect of all being well with him at last. For any man to deny this position is to deny what is self-evident, and there can be no farther reasoning with him.

To alledge in answer, that it will be always ill with the wicked *while he continues so*, is trifling: for if the sinner be taught to believe that at some future period beyond this life he shall be delivered both from sin and punishment—whether the former branch of this deliverance afford him joy or not, the latter must.

The same question, you say, might be asked concerning the doctrine of election. It might; but I should readily answer, no sinner while going still in his trespasses is warranted to consider himself as elected to salvation; therefore that doctrine affords no ground of hope and joy to persons of this description. Can you say the same of the doctrine of universal salvation? If there were the same ground for an ungodly sinner to conclude himself elected as your doctrine affords for his concluding that he shall be eternally saved, the cases would be parallel; and both these doctrines would be alike subject to the charge of comforting those whom God would not have comforted: but as this is not true of election, your notion is still solitary, and your difficulty remains where it was. All the encomiums which you pass upon the universal scheme (No. II. p. 41—44.) furnishes not a single example of any other divine truth which gives encouragement to a sinner, while in his sins, to believe that in the end it shall be well with him. The question therefore still returns upon you, *what doctrine* BESIDES *that of universal salvation will you find in the bible which affords encouragement to a sinner going on still in his trespasses, and which furnishes ground for hope and joy, even supposing him to persevere in them till death?*

I do not say, "let the world judge" whether this question proceeded on any *unfounded assumption*, and whether it be equally applicable to election as to universal salvation, because I imagine it will be but a very small part of the world that will examine our productions: but I am willing to make my appeal to the intelligent and impartial reader. And with respect to you, Sir, the task which you have set yourself is before you, either to "confess it to be true," that your doctrine gives encouragement, hope, and joy to wicked men, or to "expose the falsehood of this supposition more fully."

In the second place, you charge me with "taking it for granted that your views invalidate the divine threatenings towards sinners;" and intimate that there is no "reason" in what I say, but upon the

supposition of your denying "all future punishment." (No. II. p. 45.) That I never supposed you to deny all future punishment I have already proved; and that any thing which I advanced required such a supposition, you have not hitherto made appear. As to your invalidating the divine threatenings, so far as the doctrine of universal salvation appears to me to operate in that way, so far I must of necessity believe that you do: but whatever may be my belief, the question is, Have I built any conclusion upon it as an acknowledged truth? If so, how came I to *entreat you to consider whether it was not so?* Is it usual to entreat an opponent to consider whether that which we take for granted as an acknowledged truth, be true? Undoubtedly I suggested this idea to you as being my judgment, which, however, I did not desire to impose upon you, any farther than as it was supported by evidence, and therefore at the same time intimated what was the ground of that judgment; namely, *the near resemblance between your labours and those of the deceiver of mankind.* If you cannot perceive this resemblance, I cannot help it. Other people can and will. He persuaded his auditors that though they should transgress, yet the evil they had dreaded would not come upon them: they believed—and were not afraid to transgress. You persuade your auditors that though they should die in their sins, yet the evil will not be *so great* as they had been used to apprehend—God hath not said ye shall die eternally, and he means that you shall all come where Jesus is——If they believe, must they not be *less afraid* of transgression than before?

And now, Sir, who is "ignorant," and who has been employed in "raising dust to hide the truth," are questions which I leave you to resolve. It is enough for me if I have proved your charges to be unfounded: for if this be accomplished, your work still returns upon your hands: as it will follow, that, notwithstanding all your challenges, and calling out for more to be written, you have not yet answered the first letter.

Yours, &c.

A. FULLER.

A DIALOGUE
BETWEEN A MODERN DEIST AND A CHRISTIAN,
RELATIVE TO THE
GOOD EFFECTS OF THEIR DOCTRINES.

DEIST.

IF we take a general view of the various tenets of religion which have been propagated among mankind, and judge of them impartially, we may justly infer, that there appears none so rational as the doctrine of modern Deism. And more especially, when we consider that it is divested of all that enthusiasm, which has characterized the different sects from the earliest period of time.

This doctrine teaches man, from the beautiful order of things, that there is but one Supreme, who rules and governs the whole for the benefit of man; and although we cannot trace, from the concatenation of causes and effects, any thing relative to rewards and punishments in a future state, yet reason, that distinguishing characteristic of man, naturally instructs every individual that morality and virtue are essentially necessary to the peace and happiness of mankind. Should this knowledge be thought inadequate to restrain man from evil practices, the laws of the country will operate as a check upon his conduct to reduce him to obedience.

CHRISTIAN.

Notwithstanding what you have said in defence of your doctrine, no man can ever suppose that a doctrine like yours, which leaves man in doubt with respect to future rewards and punishments, can have a tendency either to reform the manners, or support him through the various vicissitudes of human life.

Can that doctrine which teaches men they are to die like brutes, influence them to act like men? When men are once persuaded that death puts a period to their existence, what is left to restrain them but the authority of the laws? But admitting this, certainly the best code of laws ever invented must be inadequate to prevent those evils which too frequently disturb the tranquility of society. A man, for instance, who governs his house, may be a domestic tyrant; he may, if he pleases to gratify his unruly passion, convert that power and authority which he possesses into the greatest cruelty and oppression—he may, if he wishes to indulge himself in the field of calumny, agonize the feelings of his neighbour, by stabbing his reputation in the most tender part. To innumerate the various instances in which he may injure society, independent of being responsible to the laws, would be prostituting time which might be applied to a better purpose, as common observation fully justifies the remark.

DEIST.

What effect can the visionary notion of rewards and punishments have on the morals of mankind? seeing you cannot support either the one or the other upon rational grounds.

CHRISTIAN.

I think it may very well be supported upon rational grounds. If we consider that many individuals go out of this life without having that punishment which necessarily attaches to their crimes, it is only fair to infer, that they ought to suffer, in some other state, according to their offences.

DEIST.

But inform me, if you can, what influence the Christian doctrine can have upon the morals of mankind, more than deism, which teaches that virtue and morality are only necessary.

CHRISTIAN.

The Scriptures set forth to man an alluring reward in order to simulate him to good actions, and a most exemplary punishment to deter him from those which are evil.

DEIST.

Notwithstanding the many arguments to support your hypothesis, when I reflect upon the shocking cruelties committed by certain individuals who called themselves Christians, my soul recoils at the doctrine.

CHRISTIAN.

Those characters to whom you allude, were not Christians, but certain base men who, under the sanction of Christianity, committed the most disgraceful actions. The Christian doctrine, Sir, lays down two uncontrovertable axioms, viz. love to God, and love to man; and whatever claim a man may make to the Christian character, if he be destitute of these he only exposes himself to contempt. The Scripture teaches a man to commiserate his brother in affliction and to extend the arms of benevolence towards his relief. In a word, the Scripture displays love in its full splendour, and with all that dignity of sentiment, that philanthropy and beneficence, which is its peculiar and distinguishing characteristic.

DEIST.

If your doctrine be so excellent, it's a wonder it does not restrain mankind from evil.

CHRISTIAN.

However, you must grant that it will have (if attended to) a better

effect than yours, which leaves man in doubt with respect to future rewards and punishment. It does not follow, that the laws of this country are bad, because they do not prevent the depredations which are daily committed upon society, so neither will it follow that Christianity is bad because some men do not feel its influence.

J. B.

QUALIFICATIONS

ESSENTIAL TO

A COMMENTATOR UPON THE HOLY SCRIPTURES.

"A Book of so much importance as the Bible, which contains a revelation from the most high God of every thing interesting and important to human creatures, ought to be read with the greatest reverence, and handled with the greatest caution; but to sit down as a commentator upon this sacred book, and to profess one's self a public expositor of it, as it is one of the most arduous, so it is one of the most solemn undertakings. Great are the abilities, and many are the qualifications necessary for this purpose. No man should presume upon it, without a perfect critical knowledge of the languages in which the Scriptures are written, without a competent understanding of the history and antiquities, the genius and polity of the Jewish people; without an acquaintance with the connected profane history, the manners and customs of ancient times.

"It is also absolutely necessary, that a commentator should understand the whole analogy of faith, as well as be a compleat master of all the controversies, ancient and modern, with the tenets of the several sects and heresies, without a competent skill in which, he can never be able to elucidate those texts, which are applied in those several opinions.

"Besides these qualifications, there is one, which all writers upon the subject have spoken of as indispensably requisite, that is, a pious and devout frame of mind: a spirit like that with which the Scriptures are written; without this, accompained with a holy, sedate, contemplative life, all the wisest and best of Christians have agreed, that no man is qualified to expound the oracles of God.—Serious application, continued labour, long experience, much study, and solid judgment, united with the qualifications above-mentioned, might lead us to hope for valuable fruits in a commentator.

"These are some of the things requisite, and which, indeed, must be found in every man, who desires his attempts upon the Bible to succeed. How great then must be the indignation of every sensible man, and how sincere the concern of every true Christian, to see this most venerable of all books, hackneyed through the hands of booksellers, and retailed daily, not for the great ends of piety, virtue, and knowledge, but with the most mercenary and selfish views.—Some

thereare, with grief be it spoken, who dare to introduce into the world the oracles of truth with a lie in their mouths, with feigned names and false titles: others, who think it enough, if, from the former labours of able and worthy men, they plunder without conscience, and without gratitude, patch up their sheet, gain their scanty guinea, and dine! While others, with unblushing hypocrisy, pretend a zeal for the Lord, and a concern for the salvation of precious souls; when it is notoriously known, that they are only the tools of booksellers, and draw the hireling pen, as the instruments of scheming tradesmen! While, without breach of charity, it may be said of all, that they are eminently deficient in those leading qualifications which are necessary to constitute a commentator on the holy Scriptures.—Thus much is necessary to be said, by any well wisher to Christianity, in order to undeceive the ignorant but well-meaning; to put a check, if possible, to this scandalous traffic; to show a proper contempt upon the low and mercenary dealers in it, injurious as it is to the cause of true religion and virtue.—While at the same time I would be as forward as any man, and exhort all within my sphere so to be, in promoting the labours of any man of known abilities, known learning, experience, and piety! but I will never encourage those who handle the word of God for hire, and steal honey from the hives of others to supply their own deficiencies."

P. A.

PRETENDERS TO PROPHECY.

A Pretence to prophecy has often been made of late years, sometimes by designing wicked men, and at other times by enthusiastic well meaning persons. I need not refer to what has lately taken place in our own country, because this is well known to every one: but I will transcribe, from the Annual Register for 1761, an account of the same nature, which perhaps is not so generally known.

"Two men arrived at Cologn in Germany; they said they came from Damascus. The Jesuits of Cologn conversed with them in Latin, Greek, Hebrew, and Chaldaic. They answered them in all these different languages. They said they were come by the order of heaven to turn men to repentance. They gave out they were seven hundred years old. They were put in irons, in order to be carried to Rome. They declared they were glad of that opportunity of proving the truth of their mission by breaking their irons to pieces." However in this they failed. The sum of their prophecies is as follows.

"The war will be general in - - - - - 1765
Constantinople destroyed in - - - - - 1766
The true God acknowledged by all nations - 1767
England will be overflowed in - - - - - 1769

An earthquake all over the world - - - -	1770
The sun, moon, and stars will fall - - - -	1771
The globe of the earth will be burnt - - -	1772
The universal judgment - - - - - - -	1773

"The French Envoy at Cologn received orders to examine them strictly." What became of them afterwards I could never learn. I will only observe, in the words of an eminent writer, that "Scripture prophecy is intended to excite our attention to the providence of God; to confirm our faith in his truth; and to increase our hope in his promises; but it was not intended to make prophets of us."

OMICRON.

REMARKS ON CANDIDUS.

SOPHRONIUS requests leave of the Editor to return his respectful acknowledgments to Candidus for the explanation with which that gentleman has favoured him and the other readers of the Universalist's Miscellany. It will be but civility that Sophronius in return should afford as much satisfaction as possible to the enquiries of Candidus at the conclusion of his note.

FIRST ENQUIRY OF CANDIDUS.

"Is it impossible for the invisible God visibly to manifest himself?"

ANSWER.

Most assuredly so. *No man hath seen God at any time, or* CAN *see him.* If God could visibly manifest himself, there would be an end of this attribute of *in*visibility.

SECOND ENQUIRY.

"Doth not all the fulness of the Godhead dwell bodily in Christ?"

ANSWER.

Certainly *not*, in the sense in which Candidus must mean the expressions should be taken. For, first, God is a spirit, and therefore can dwell *bodily* in nothing. And, secondly, If it be meant that the whole of God dwells in the body of Christ, that is impossible. The whole of God can no more dwell in the temple of Jesus Christ's body, than it could in the temple of Solomon.

THIRD ENQUIRY.

"Is not Christ the image of the invisible God?"

ANSWER.

Yes; and so was Adam. Gen. i. 27. "So God created man in his OWN IMAGE, in the IMAGE OF GOD created he him."

FOURTH ENQUIRY.

"Doth it not (the fulness of the Godhead) dwell there (in the body of Christ) that it may be manifested, or rendered visible to creatures?" (*i. e.* of the human race.)

ANSWER.

By no means. God himself cannot work impossibilities; and certainly no other being can work them if he cannot. Therefore, if, for the sake of argument, it should be granted that the whole of God could dwell bodily in Jesus Christ, Candidus would not be much nearer to attaining his object. Still God would be invisible, and being also unchangeable, Jesus Christ could not make him visible to creatures, such as men are.

FIFTH ENQUIRY.

"Though Christ is not now visible to our bodily eyes, can it be denied that the gospel renders him visible to the eyes of our understanding?"

ANSWER.

Sophronius will answer this question by asking Candidus another; and that is, Whether being *visible*, and being *visible to the eyes of the understanding*, be not those two very things which Candidus had confounded, and which Sophronius endeavoured to distinguish; and whether *God is rendered at all visible to us in the* PERSON *of Christ?* which, in this question, (as truth will out) Candidus admits cannot be seen? and (let it be added) *will* not be seen, till the day of judgment, if Sophronius rightly understand the Scriptures.

Candidus, in the first paragraph, has this expression—"fully manifest in the *person* of Christ." The words of his last question imply that Candidus is of the same opinion as Sophronius, that the person of Christ is not now manifest at all; and therefore it would be strange to talk of God's being visible or fully manifest in a person whom we cannot see. Nor can Sophronius admit that the "designs of God" are "*fully* manifest" in any sense of the words, either in Christ's *person*, or his *gospel*, meaning thereby the New Testament.

SOPHRONIUS

ON

SIN AND PUNISHMENT.

SIR,

I AM an advocate for the non-eternity of hell torments, and as I have hinted in my note to Candidus, a constant reader of your valuable Miscellany.

I have been much gratified by several instances of your impartiality and candour, as well as the ability you discover in the general conduct of your publication. I am particularly pleased with the handsome treatment you have ever given to the opponents of the doctrine for which you contend, and especially in the last instance which has occurred, in permitting a gentleman, who seems possessed, both of natural and acquired abilities, to say every thing he thought proper in his own way against the main object of your labours, without any interruption on your part.

I wish all success to your endeavours to enlighten the darkness of such a mind as Mr. Andrew Fuller seems to possess, and I would, with your permission, contribute my mite towards the production of so desirable an event.

I have remarked a slight inaccuracy into which the hurry of composition has betrayed you, at the top of p. 333, in the last volume. "Whoever read of eternals, everlastings, and *eternities?* or of *this* eternity, and *that* eternity?"

Now in the DXCth Spectator Mr. Addison thus writes——

"Philosophy, and indeed common sense, naturally throws eternity under two divisions, which we call in English, that eternity which is past, and that eternity which is to come. The learned terms of *æternitas a parte ante* and *æternitas a parte post*, may be more amusing to the reader, but can have no other idea affixed to them than what is conveyed to us by those words, an eternity that is past and an eternity that is to come. *Each of these eternities* is bounded at the one extreme, or, in other words, the former has an end, and the latter a beginning."

The perspicuity of the argument that follows will depend, in some measure, upon the reader's bearing in mind the above quotation.

God is perfectly just: his punishment, therefore, of any being cannot exceed the demerit of any guilty person, either in duration or intenseness.

The duration of that punishment would necessarily be too long in which a guilty person should suffer during the *æterntias a parte post*, unless he can be proved to have had the *æternites a parte ante* in which to have contracted his guilt. This is impossible—God is just, and therefore eternal punishment is impossible in the sense in which it is set forth by Mr. Fuller.

But I think I hear Mr. Fuller say, that every sin, being committed against an infinite Being is infinite, and therefore deserves infinite, that is, eternal punishment.

But to this I reply, that it is absolutely impossible for *man* to commit an infinite sin: for infinite must relate either to magnitude or duration.

1. Magnitude—immensity: no sin of *man* can acquire that character. A sin of man, is an action of man. Man is frail, fallible, and finite—No action of such a being can possibly be infinite, in the way of immensity: therefore no sin of man can be infinite. So that in this sense it is a mere gratuitous assertion, that man is guilty of an infinite sin, on account of the infinity of God, until it can be proved that the infinity of God belongs to man.

2. Duration. In this sense the guilt of man cannot possibly be infinite. Every action of man is finite, because man is so. Man cannot sin but by the performance of a sinful action. Now grant, for the sake of argument, that any number of finite actions can amount to infinity, it certainly cannot be in any other way than by an eternal duration spent in such actions. Now no creature whatever can in this sense be guilty of infinite sin; for every creature begins to be. An *æternitas a parte ante* must therefore have preceded the existence of the most ancient of created beings.

This argument appears to me conclusive against the eternity of hell torments, in the sense in which Mr. Fuller uses the word eternity.

Notwithstanding this, it is my earnest wish and prayer to Almighty God in behalf of all who may chance to read this, that they may be wise, improve the advantages of this present dispensation, know the things that belong to their peace, flee the wrath to come, and, by ceasing to do evil and learning to do well, prepare themselves for the mercy of God, which will soon be brought by Jesus the Messiah.

I remain,

Yours respectfully,

SOPHRONIUS.

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* Our friend *Sophronius*, had sent this before he had seen our fourth letter *to* Mr. Fuller, in which we treated of eternity *absolute*, without beginning or end. See Vol. iii. p. 364.—When we sent the letter of Sophronius to press, we did not know that we should be favoured with any further notice from Mr. Fuller; but as that gentleman has obliged us with another epistle, we apologize to him for inserting the above, before he and his present opponent had finished their warfare. EDITOR.

AN UNCOMMON PRAYER.

MR. George Edwards, the great English naturalist, when he was about seventy years of age, retired from the office of Librarian to the College of Physicians, which he had held many years, and from his philosophical studies in general, in order the more immediately to contemplate on God, and prepare for death.

A little before his retirement he published the third part of his Gleanings of Natural History. Upon finishing this work we find the following remarkable prayer.

"My petition to God (if petitions are not presumptuous) is, that he would remove from me all desire of pursuing natural history, or any other study; and inspire me with as much knowledge of his divine nature as my imperfect state is capable of; that I may conduct myself, for the remainder of my days, in a manner most agreeable to his will, which must consequently be most happy to myself. What my condition may be in futurity is only known to the wise Disposer of all things; yet my present desires are (perhaps vain and inconsistent with the nature of things) that I may become an intelligent spirit, void of gross matter, gravity, and levity, endowed with a voluntary motive power, either to pierce infinitely into boundless etherial space, or into solid bodies; to see and know how the parts of the great universe are connected with each other, and by what amazing mechanism they are kept and put in motion. But oh, vain and daring presumption of thought! I most humbly submit my future existence to the supreme will of the one Omnipresent!"

This great man was born at Westham in Essex, where he also died July 23, 1773, aged 81. There is a stone, with a plain inscription, to his memory, in the church-yard of that parish.

Some years before his death, the alarming depredations of a cancer, which baffled all the efforts of medical skill, deprived him of the sight of one of his eyes. He also suffered greatly from the stone, a complaint to which, at different periods of his life, he had been subject; yet it was remarked, that, in the severest paroxysms of misery, he was scarcely ever known to utter a single complaint!

He was a philosopher, and a believer in revelation: yet how strange was that doubt *whether petitions to God were not presumptuous!* How much more happy is that believer, who, though he be no philosopher, can pray to his heavenly Father with confidence, knowing that he heareth prayer. But perhaps Mr. Edwards meant only to express a doubt whether *such* petitions as he was about to mention, were not presumptuous. If so, his humility is edifying.

OMICRON.

THE PRECEPTOR.

No. III.

"Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe th'enliv'ning spirit, and to fix
The gen'rous purpose in the glowing breast."

THOMPSON.

MAN boasts of being the child of reason! but how few there are among mankind who use that godlike faculty! One great end of education ought to be to lead children to use their reasoning powers in every thing. What is reason? The infidel boasts of it as inherent; he sets up his imaginary phantom; fancy heightens its powers, and the madman falls down and adores the shade which his ignorance hath created.

Reason is that power of the mind by which man compares one thing with another, and from it draws a just inference. Beasts have reason; but the exercising of it is confined, because their knowledge is contracted: all their ideas are received by the exercise of the senses of sight, of touch, of hearing, and of smelling. The senses are local, they are liable to deception; hence their reason is confined, and their inference incorrect; but the gift of speech, the peculiar glory of man, enlarges his ideas, enables him to exercise the powers of his mind, to weigh his own experience, and his acquirements from the experience of others, and, from the well weighing of the whole, to form a just judgment of the subject under his consideration.

Early in life to teach the manly art of thinking justly, by correctly weighing our own thoughts, actions, and words, and passing upon them a just sentence, is indeed a most valuable part of education, and perhaps easier to be acquired than at first may be imagined. It is by rendering it easy, necessary, and habitual, that it is to be done. Are the children of the Asiatic Jews possessed of stronger mental powers than the children of the European sons of Israel? If not, how comes it that, whilst the last scarcely ever speak, at man's estate, one language correctly, the children of the former commonly, at a very early period of life, speak three or four languages. It is not education, but habit. Necessity lays them under an habitual intercourse with various nations, and habit makes each language their own. So would it be found to be with the exercise of the reason, as well as the memory; not restraint but situation making it necessary; custom would train up the youthful disciple into the art of thinking, and necessity would constrain him to think justly.

The apostle observes, that the law was given on account of the transgression of idolatry, teaching man, by the example of God, that

laws ought to be suited to the evil that is to be corrected. Now the evil to be corrected in children is ignorance; it is this that is the source of every vice, as wisdom is the fountain of every virtue. Children have no ideas but as they acquire them by the exercise of their senses; how necessary, therefore, is it that they should acquire just ideas of their moral, their social, and their relative duties! Upon these, therefore, the laws should be formed: and as their minds are weak, to overburden the memory with many laws, whilst it rendered the mind a cripple for life, would, at the same time, prevent that exercise of the reason which is so well calculated to strengthen it.

The situation in which man is as the creature of God, a being formed for his glory, appointed to be the high-priest of creation, naturally calls for reverence to the name and character of the Deity: and to implant this reverence in the infant mind, it is rational there should be a law, declaring that speaking disrespectfully or irreverently of God, should be punished as an affront offered to man, in speaking disrespectfully of the Creator of mankind.

It is by mutual wants that society is united together; like the links of a chain every part of society is appointed to depend upon each other. Hence necessity produces assistance, and gratitude, arising from benefits received, occasions exertions of body and mind to manifest itself. A want of gratitude is a want of virtue. It is

> ——"Of vices first,
> The most detested, most accurst."

The destroyer of generous sentiment, the parent of every evil principle. Ingratitude, therefore, when proved, should be declared punishable. This would teach children to consider why, and would insensibly lead them to feel the blessings of social virtues, and to the possession of those grateful sensations which ennoble man in the eyes of God and of his fellow creature.

Man is not born for himself, but for the world at-large; hence there is a necessity frequently to call back the rising pride of the assuming tyrant, and to bring him down to the level of the rest of mankind, by teaching him, by law, that it is his duty and his interest to do unto others as he would have others do unto him.

Man is appointed by the Supreme governor of all to be his vicegerent here below; hence the necessity of a law to teach him how to govern this lower creation, by making impatience and cruelty towards any of them punishable.

Man, as lord of the universe, has a vast family to provide for; hence the need for careful economy, that nothing may be lost; therefore law should teach that wastefulness is a sin pernicious to society and derogatory to man.

When we consider the springs of action, few laws are necessary; witness the laws of God; few in number, but fit to make a nation happy as well as an individual; because they touch the secret springs that regulate the inward and outward conduct of mankind. Hence there would not be a necessity for a law punishing theft, because it would

come under the law which said, "Whatever that you would that men should do unto you, do ye even the very same unto them."

Neither would there be occasion for a law to punish idleness or carelessness; it would come under the cognizance of the law of ingratitude; the idle and the careless being ungrateful both to God and man.

But whatever be the law, nothing like the will of the master should be the foundation of it. It should be solely founded on a design to inculcate every virtue, and to correct or prevent vice.

The advantage of man in the exercise of his reason is, that he possesses the gift of speech; the advantage, therefore, of an education in which law controuls the actions, is, that it teaches youth early to weigh actions and set a guard over himself: it instructs him in the duties of society, and makes him habitually attentive to the performance of them; it teaches him language; and, by enabling him through it to give forms to his ideas, it gives activity to all the powers of his mind, and directs him how to form a quick and yet a just judgment. In fact, it makes the child of man to be the child of reason and the representative of his God.

HINT ON PERSEVERANCE.

ARRACHION was an eminent wrestler, who, in the former Olympiads, had already gained two crowns, and was now to encounter with the last of his antagonists for the third; but this man having perhaps observed, by his former combats, in what the superiority of Arrachion consisted, and thinking it better to prevent him, rushed on him, and, twining his feet about him, seized him at the same time by the throat, which he griped with both his hands. Arrachion, having no other means, either of disengaging himself, or annoying an enemy, who was thus got within him, and had almost strangled him to death, broke one of his toes; through the extreme pain of which, the other was compelled to resign the victory at the very moment that Arrachion gave up the ghost. Arrachion, though dead, was proclaimed conqueror, and the crown of olive was accordingly placed upon his head. See West's Dissert. on Olympic Games.

What a pity is it that this wrestler, who thus resisted unto blood, should be superior in courage and perseverance to many that enter the lists for "a crown of glory that fadeth not away." Arrachion was careful to win a corruptible crown, which brought him to his death——many, calling themselves Christians, are careless, and lose an incorruptible crown, whose attendant is eternal life.

HUMAN CULTIVATION.

MR. ROLLIN, in his Belles Lettres, speaking of the difference study makes between men in regard to their improvement, after having shewn the proof of his assertion by instances from history, makes the following observations.—

"But, without recourse to history, let us only cast our eyes upon what ordinarily passes in nature. From thence we may learn what an infinite difference cultivation will make between two pieces of ground which are otherways very much alike. The one, if left to itself, remains rough, wild, and over-run with weeds and thorns. The other, laden with all sorts of grain and fruits, and set off with an agreeable variety of flowers, collects into a narrow compass whatever is most rare, wholesome, or delightful, and by the tiller's care becomes a pleasing epitome of all the beauties of different seasons and regions.

And thus it is with the mind, which always repays us with usury the care we take to cultivate it. That is the soil, which every man, who knows for what great ends he is designed, is obliged to manage to advantage; a soil which is rich and fruitful, capable of immortal productions, and alone worthy *all* his care.

SENTENCES ON REPENTANCE.

I.

HE that keeps himself from great sins is as he that hath a prosperous voyage; he that repents, as he that saves himself upon a plank.

II.

Repentance begins in the humiliation of the heart, and ends in the reformation of the life.

III.

Defer not repentance till another day: he that hath promised pardon upon thy repentance, hath not promised life till thou repentest.

IV.

If we put off repentance another day, we have a day more to repent of, and a day less to repent in.

POETRY.

TO MY SISTERS,

On finding some of their School Copy Books among the Lumber in the Garret.

September 3, 1789.

"THE clock struck nine"—and breakfast o'er,
The attic story to explore,
Where lumber, canker'd o'er with rust,
And books, and files, begrim'd with dust,
In chaos state had long lain jumbled,
And like it's atoms, lost and tumbled
In dungeon dark—To save the best,
And to the fire condemn the rest—
I found, fulfilling this intent,
The inclos'd I now to you present,

To every tale, a moral is annex'd:
In fable, animals, birds, trees can preach;
Excuse my making ancient books a text—
That with my sisters, I *myself* may teach.

Few meditations will more profit yield,
Than deep reflections on the lapse of time:
They open to our views an ample field,
Replete with subjects, or of prose, or rhyme.

Then let us on these youthful times reflect,
And take a serious, retrospective view:—
No cares, no fears (save criminal neglect
Of learning) could their frowning aspect shew.

High health and spirits, class'd with sweet content,
And early fear of heaven and earth's Supreme;
Blessings of highest prize!—Yet only lent
To furnish riper age, a grateful theme.

In early life, how many joys abound!
Yet, were we happy?—Let reflection tell—
Unmix'd felicity was never found
In any state on earth, since Adam fell.

To mirth and play, our youth's supreme delight,
Knowledge and godly fear too often bent:
Or rather, what we wish'd, we fancied right;
Free from suspicion, as from ill intent.

When riper age succeeded giddy youth,
And pleasure bow'd before reflection's shrine;
Enjoyment, balanc'd in the scale of truth,
Defective, oft compell'd us to repine.

Conscious of this, imagination lent
It's aid, and expectation bade us wait
For that felicity, experience rent
From earthly bliss, in each succeeding state.

Hollow and piercing as a broken reed,
Terrestrial happiness—A phantom vain;
Like will-o'-whisp, doth oft our steps mislead,
And fills our disappointed hearts with pain.

Yet solid comfort may on earth be found,
If sold happiness alone we seek:
To "precious faith," God's promises abound,
"Exceeding great and precious"—Hear HIM speak.

"To you that fear my name, the glorious sun
Of righteousness shall rise with healing wing"—
The earnest of eternal life begun,
That pard'ning love that covers all our sin.

Nor pard'ning love, shall be alone our boast:
"My powerful grace, in every trying hour,
Shall overcome the fierce infernal host,
Detect their wiles, and trample on their power."

The world, the flesh, the devil, all shall yield
To that almighty spirit, who of old,
The rude chaotic elements could wield,
And into paradisic order mould.

Oh what an ample field, a glorious scene,
Presents itself to my enraptur'd view!
"Behold (though many ages roll between)
I—'tis the saviour speaks—make all things new.

"These words are true and faithful"—Yet, if men
Dare doubt, oppose, or disbelieve his word—
His glorious word shall stand—shall sure remain;
The universe obey it's sovereign Lord.

Hail glorious time!—But oh! what dreadful scenes
Of wrath and punishment, must first befal
Those who prefer their sin; neglect the means,
Despise the mercy, offer'd free to all.

But I forbear—my sisters must excuse
A thought, promulg'd without a pre-intent.
Our first-born portion, may *we* never lose,
Nor from the book of life *our* names be rent.

Happy and holy, are the souls who share
Bliss, the first glorious resurrection brings!
First-fruits to God—children of faith and prayer,
Wash'd in that blood that makes them priests and Kings.

"O'er these the second death, the fiery lake,
That dismal state—no power shall assume"—
In life's decline, what *other view* can make
The prospect clear and bright, thro' death's terrific gloom?

CASTLE STREET. THOMAS DAY.

A RECIPE
TO PROCURE CONNUBIAL HAPPINESS.

TAKE of beauty and wit what you happen to have,
Each as pure and as simple as nature first gave;
Mix them up with discretion, and stirring them well,
Add good humour two handfuls, for taste and for smell.
Throw in plenty of smiles, but of frowns very few,
For they injure each other as contaries do;
If the good man's within sit and chat by his side,
Lest your silence be construed to sourness, or pride;
But if ruffled abroad, in a pet he comes home,
To keep up decorum, your cue must be mum;
Let your reasoning be soft, if you mean to reform;
Reproaches won't mend but will kindle a storm;
With a smile bid him welcome, and part with a sigh;
It will make him love home, and add to your joy;
Let his friends be well treated with all due respect,
Lest he thinks himself glanc'd at by such a neglect.

To these you may add what affection you please;
But little of fondness, for of love 'tis the lees.
Let your inclination recede to his will,
And of all things avoid the genteel disbabille;
Work this well together, in the manner of paste,
Candy'd o'er with good sense, and I'll warant 'twill last.

W.

AN EPIGRAM,

Which was put up at the Dock Yard Gate, Chatham, soon after the Decease of a certain Calvinist Preacher in that Town, who used bitterly, in his public Harangues, to inveigh against Mr. John Wesley, on account of his Belief in the Arminian Doctrines, and at last condemned him to endless Damnation.

SAYS V——y* to Wesley, "Pray how came you here?
To see you in heaven it makes me to stare.
Your sentence I passed some months since, you know,
And sent you post haste to the regions below."
Quoth John, "Brother V——y, 'twas love, boundless love,
That gave me a place in these mansions above.
I pass'd through the portals with love on my ticket.
But you, I believe, crept in at the wicket."

The following Lines, accompanying the above, were wrote by another Hand.

Whether wicket or portal, there is but one door,
And he that some other way aims to get o'er,
A thief and a robber most justly is styl'd,
Which if they were such they're most sadly beguil'd.
But love and true charity hope for the best,
So e'en let those preachers in God's judgment rest.

* Vessey.

THE

UNIVERSALIST'S MISCELLANY

FOR MARCH, 1800.

NATURAL HISTORY.

AS the lakes of North America receive a great number of rivers, many of which are of considerable magnitude, so it is reasonable that they must emit a great quantity of water; this is indeed the fact; but we do not know that any river except the St. Laurence is connected with these lakes and with the sea. This river issues from lake Ontario, and continues its course with but little winding for seven hundred miles, till it empties itself into the northern Atlantic, opposite the great island of Newfoundland. Its mouth is vast and spacious; at the entrance of which lies the great island of Anticosti. This river is navigable for great ships as far as Quebec, which fine city stands on its north side, above four hundred miles from the sea: from hence to Montreal it is navigable for smaller vessels; but above this town it has many shoals and rocks which prevent sailing upon it. Many of these, probably, when the country is fully inhabited, will give way to human art and industry, and a navigation will be opened from the Atlantic, through the lake Ontario, to the great fall of Niagara, and from thence through all the great lakes, and by means of the rivers which communicate with them, to all the interior parts of North America; even, perhaps, to the great river Mississipi, and so into the gulph of Mexico. But let us cease to speculate—as we have mentioned the fall of Niagara, we will here give a description of it.

It is in a river of the same name, which runs from lake Erie to lake Ontario, and contains all the water which comes from the other great lakes before mentioned, with all their numerous rivers. The Niagara at this place runs from S. S. E. to N. N. W.; and the rock of the fall crosses it in the form of an hollow semicircle, or horse shoe. Above the fall, in the middle of the river, is an island about a thousand feet in length

the lower end of which is just at the perpendicular edge of the fall itself On both sides of this island runs the river. Before the water comes to this place its current is comparitively slow; but from hence its rapidity is most astonishing before it reaches the fall. It is perfectly white, and in many places is thrown up high into the air, by rushing against the rocks which abound in its channel. The stream which runs down on the west side is more rapid, and in greater abundance, and whiter than that on the east; and seems almost to outfly an arrow in swiftness. When you are at the top of the fall, and look up the river, you may see that the water is every where exceeding steep, almost like the side of a hill; but when you look down the fall, it is impossible to express the amazement it occasions. The height of it, as measured by mathematical instruments is found to be exactly one hundred and thirty seven feet. When the water is come to the bottom, it jumps back again to a very great height in the air. The noise, it is said, may be heard at the distance of forty-five miles, when the wind is right. At some times the fall makes a much greater noise than at others; and this is held for an infallible sign of approaching rain, or other foul weather.

From the place where the water falls, there arises abundance of vapours like very thick smoke, insomuch that when viewed at a distance you would think that the Indians had set the forests on fire. These vapours rise very high in the air when it is calm, but are dispersed by the wind when it blows hard. If a person go into this vapour or fog, it is so penetrating, that in a few minutes he will be as wet as though he had been immersed in water. Some have asserted, that when any bird flies into this vapour it falls down and dies, either from the effect of the vapour itself, or by being stunned by the excessive noise of the waterfall, which astonishes them so that they know not where they go; but this is not probable, because among the multitude of dead birds which are found, there are none but such as frequent the waters, as swans, geese, ducks, water-hens, and teal. It is observed, that often times great flocks of these are seen going to destruction. They swim and play in the river above, and by the current are carried down the stream; and as such fowl take a pleasure in the rapidity of the water, they indulge themselves in this enjoyment till its swiftness becomes so great that they cannot rise, but are hurried down the precipice, and perish in spite of all their efforts to the contrary, which are often observed to be very great. In the months of September and October the quantity of dead water-fowl is so very great, that the garrison of fort Niagara chiefly live upon them. Besides fowls, they also find dead fish of divers kinds, and deer, bears, and other animals, which have perished in attempting to cross the river above the fall. The larger animals are generally found broken to pieces. Just below, a little way from the fall, the water is not rapid, but goes all in circles like a boiling pot; which, however, does not hinder the Indians from going upon it in small canoes a-fishing. A person above the fall, and looking down, is liable to be seized with giddiness, from the awfulness of the spectacle; even such as have been there many times will seldom venture to look, without at the same time keeping fast hold of some tree while they indulge themselves with the sight.

The breadth of the fall is at least three hundred feet, reckoning the island in the middle, which at its lower end is an hundred feet. A rainbow, in fine weather, is daily seen imprinted on the cloud of vapours, and the more dense the vapour, the brighter is this celestial arch. The wind oftentimes displaces the vapour, and the bow vanishes; the vapour rises again, and the bow immediately returns.

Indians, who navigate this dangerous river, have sometimes, through intoxication or incaution, been hurried down the current and dashed to pieces with their canoes.

Our readers will perhaps indulge us, if we step out of our way to relate the wonderful escape of two of them some years ago.

Fort Niagara stands a few miles above the fall. From this place two Indians went out to hunt deer, in an island which abounded with them. They had some French brandy in their canoe, of which they took now and then a dram as they went up the river; at last growing drowsy, they fastened their canoe and laid, themselves down in it to sleep. While they slept the canoe got loose and drifted back with the stream, farther and farther down, till it came near to the island that we have before mentioned, which is just in the middle of the fall. Here one of them, awakened by the tremendous noise of the water, cried out to the other, that they were lost. He arose, and they both strove, if possible, to save themselves. This island was nighest, and with much working they got on shore there.

At first they congratulated each other with joy at their deliverance; but when they began to reflect on their situation, they hardly thought themselves in a better state than though they had been driven down the fall and perished, since they seemed to have no other choice than to die with hunger, in an island where human foot had never before trodden, or to cast themselves down the awful precipice: for the spot where they had sought for safety had always been deemed inaccessible by reason of the torrent. But hard necessity put them upon invention. At the lower part of the island the rock is perpendicular, and parts the current, and the island itself has plenty of wood; they went to work, and of the tough and strong bark of the lind-tree, they made a kind of ladder, so long that it would reach the water below: one end of this bark ladder they tied fast to a great tree that grew at the brink of the rock above, the other end they let down to the bottom floating, upon the water: then they ventured down their new invented stairs, and when they got to the bottom they rested a little, to recover breath, and consider their situation. Here, they were within the fall of the water, which poured dreadfully down on each hand of them. They threw themselves into it, thinking to swim betwixt the fall and the rock, and so get on shore.

We have before said that the fall is on each side of the island from which they had descended. Hence it is, that the waters of the two cataracts uniting at the bottom, turn back against the rock that is just under the island. Therefore, hardly had the poor Indians begun to swim, before the violence of the eddy threw them back again to the

rock from whence they came. They made several attempts, but with no better success; till at last, wearied, torn, and bruised, they regained their ladder, and crawled back again up to the island in despair.

After some time they perceived some Indians on the eastern shore, whose attention they were happy enough to gain. These saw and pitied them, but could give them little hope of relief. However, they made haste to the fort, and told the commandant of the case of their poor brethren. He persuaded them to try all possible means for their deliverance; and it was effected in the following manner.

The water that runs on the east side of the island is shallow, especially a little above the island towards the eastern shore. The commandant caused poles to be made and pointed with iron; two bold Indians took upon them to cross to the island, by the help of these poles, to save their friends, or perish themselves. They took leave of their companions, as if they were going to death. Each had two such poles in their hands, to set to the bottom of the stream to keep them steady; and in this manner they reached the island: and having given a pole to each of the two poor fellows there, they all happily reached the main land. The two poor Indians had been nine days on the island, and were almost starved to death.

We return to our subject.

The next river which we will notice is the Missisippi; of all the streams which we have yet mentioned, it is, probably, the largest. The source of this majestic flood is not yet certainly known. It has been supposed by some to take its rise from one of the great northern lakes; but modern travellers have proved that it is connected with none of the lakes with which we are as yet acquainted. Its spring appears far to the north west: perhaps near to the northern part of the great Pacific ocean. The main stream has been traced more than seven hundred leagues, and in its course it receives the tribute of more than fifty large rivers, some of them as big as the Rhine or the Danube; and there are many as large as our boasted *Thames*, which have not yet received a name. The southern course of this river is the boundary betwixt the Spanish dominions, and the independent states of America, and the navigation of it is, by treaty, open to both. The latter part of its progress is betwixt the fine countries of Louisiana on the south west, and west Florida on the north east. It then discharges its vast contents, by many mouths, into the gulph of Mexico.

Though neither in its source, progress, or emission, is any part of it betwixt the tropics, yet it is liable to periodical inundations; at which times, the country, for an hundred leagues, is one vast sea. And by the quantities of timber trees, and by the soil which it brings down by its current, there are new islands continually forming, which are soon covered with profuse herbage, and young trees in great abundance. Thus it yearly encroaches upon the domains of the ocean, and prepares future habitations for man and beast.

From the central situation of this fine river in North America, and from the soil and climate of the countries through which it runs, it seems ordained to be the future seat of empire, of arts, of commerce, and of

riches. Already has the population of independent America, in its western territory, reached the banks of the Mississippi, and begun to navigate its waters. And what is more surprising, a colony of Anglo-Americans has crossed over to the Spanish side, founded a city, and begun to cultivate the country; and all this with the licence of the Spanish court, which has incorporated them with a toleration for their religion and national customs, subject to Spanish government. See Morse's Geography of the United States of America.

Notwithstanding the size of the rivers already described, yet the river of Plata in South America exceeds them all in the abundance of its waters. It rises in the northern confines of Paraguay, or in the southern part of Amazonia; for the limits of those vast countries are not very accurately ascertained; by reason of their being in a great measure unknown to Europeans.

The northern course of this river is through the spacious and fruitful plains of Paraguay, in consequence of which it bears the name of that country; but for more than two hundred leagues from its mouth it is called by the Spaniards, Plata; and many geographers call its whole course by that name. It is supplied by many great rivers from Parana, Tucumania, Brazil, and even Peru; near sixty in the whole, pay their tribute to it. It has innumerable islands for the first six hundred miles from its mouth; these are fertile beyond imagination, and birds of the most beautiful plumage fill the trees on its banks. It has also monkeys of different kinds in its islands, and serpents of monstrous size. It is navigable for large vessels for a thousand miles, and its mouth would admit at once every ship, both of war and commerce, which belongs to the British islands; for it is not less than fifty leagues in breadth!

We will mention but one more river, that of the Amazons. This greatly surpasses every other upon the surface of the globe. Its length, including all its turnings, is near five thousand miles. It is difficult to point out its source, for it is in fact a collection of a multitude of rivers, many of which are of nearly equal size and length before they unite. That vast chain of mountains, the Andes, gives rise to most of them. However, we will mention two of the principal branches: one of which rises in the province of Quito, near the line: the other in Peru, issues from the lake of Bonbon; these, after receiving many other large streams, unite upon the borders of Peru, Quito, and Amazonia. The Spaniards call the united waters by the name of Orellana, the French often denominate it Marignon; but the more general name is, the River of the Amazons. It was so called from a supposition that there was a nation of female warriors who inhabited a part of its banks; but modern travellers have not found this to be a fact. From the union of the above mentioned streams, its breadth is from one to two leagues, and filled with a multitude of islands which are full of villages well inhabited, by free and hardy people. Large rivers from the southern provinces of Papayan and Guiana continually encrease its size: but especially from the north, where mighty volumes of water, some of them upwards of a thousand miles in length, from Peru, Paraguay, Brazil, and the vast and marshy plains of Amazonia, continually discharge themselves into this father of th

floods, till it is from three to four leagues in breadth, and from twenty to fifty fathoms in depth.

It rolls on its majestic current, still receiving tribute on either side, till it pours its vast contents into the Atlantic ocean by upwards of fourscore mouths. The manatu, and the tortoise, the alligator, and the tremendous water-serpent, abound in this vast confluence of rivers.

We have not noticed the Delawar, the Oronoko, the Gambia, the Hoango, nor many others, known, or unknown to ancient history; much less have we particularized the puny streams of Britain, as our intention was only to give a brief view of the utility of rivers in general, and to describe some of their most prominent features. With a few observations more we will close this subject.

The rivers of those countries that have been least inhabited, or whose inhabitants have been least civilized, are usually more rocky, uneven, and broken into water-falls or cataracts, than those where the industry of man has been more prevalent. Wherever civilized man comes, nature puts on a milder appearance: the terrible and the sublime, are exchanged for the gentle and the useful; the cataract is sloped away into a placid stream, and the banks become more smooth and even.

Every one's experience must have supplied instances of rivers thus being made to flow more evenly and more beneficially to mankind: but there are some whose currents are so rapid, and whose falls are so precipitant, that no art can obviate; and that must for ever remain as instances of the incorrigibility of nature.

We have mentioned the annual inundations that most of the great rivers in the world are subject to, but besides these there are many other rivers that overflow at much shorter intervals. Thus most of those in Peru, and Chili, which flow into the South Sea, have scarce any motion by night; but upon the appearance of the morning sun, they resume their former rapidity: this proceeds from the mountain snows which, melting with the heat, increases the stream, and continue to drive on the current while the sun continues to dissolve them. Some considerable rivers also are swallowed up by the sands before they can reach the sea: this is the case with several in Arabia, and many in Africa.

Some rivers, by their inundations, fertilize the countries through which they pass; but this is not the case with all; for the Niger, or Senegal, as it is called at its mouth, though it rises and falls at about the same time with the Nile, and overflows all the flat country of Negro-land, distributes diseases, famine, and death. Egypt is a dry country, and, but for the bounty of the Nile, would be a parched, sandy desert: while the country along the banks of the Niger is always sufficiently moist, and luxuriant almost beyond conception: the inhabitants also are destitute of art, or industry, sufficient to make any advantage of the manure which the inundation brings with it. The banks, therefore, of that river lie uncultivated, and are overgrown with rank and noxious herbage, infested with thousands of animals of various malignity.

Every new flood only tends to increase the rankness of the soil, and to provide fresh shelter for the creatures that infest it. If the flood continues but a few days longer than usual, the improvident inhabitants,

who are driven up into the higher grounds, begin to want provisions, and a famine ensues. When the river returns to its channel, the humidity and heat of the air are equally fatal; and the carcases of infinite numbers of animals, swept away by the inundation, putrifying in the sun, produce a stench that is almost insupportable. And even the luxuriance of the vegetation itself becomes a nuisance. It is asserted by persons of veracity, who have been up that river, that there are some plants which grow on its banks, the smell of which is so powerful, as hardly to be endured. It is certain, that all the sailors and soldiers who have been at any of our factories there, ascribe the unwholesomeness of the voyage up the stream to the vegetable vapour.

There are some rivers also which, for a time, are swallowed up in the earth, and afterwards rise again in some distant place. The Jordan, according to Josephus, rises at the lake Phaila, disappears, and rises again at Dan, and then continues its course. The Greatah, in Yorkshire, buries itself for some distance, and then rises again; and also the Molesey in Surry. Geographers tell us of many more.

It is observable likewise that all the great rivers in north and south America run into the Atlantic Ocean; hardly any of importance running into the Pacific; though most of them take their rise from that side of the American continent.

There are but few small rivers under the line, especially in Africa. Such little streams as are common in Europe, and which we dignify with the name of rivers, would quickly evaporate in those parching and extensive deserts: it is only a large and copious stream that can maintain its course in those arid regions. At the poles it is far otherwise: in these desolate countries, the mountains are covered with perpetual ice, which melts but little; the springs and rivulets, therefore, are furnished with but a very scanty supply.

On the whole, to whatever quarter of the globe we turn, we shall find new reasons to be satisfied with that part of it which we inhabit. Our rivers furnish all the plenty of the African stream, without its inundation; they have all the coolness of the polar rivulet, with a more constant supply; they may want the terrible magnificence of huge cataracts or extensive lakes, but they are more navigable and transparent; though less deep and rapid than the rivers of the torrid zone, they are more manageable, and only wait the will of man to take their direction. The lines are fallen unto us in pleasant places, and Providence hath given us a goodly heritage.

TO BE CONTINUED.

A PROFITABLE METHOD OF READING THE SCRIPTURES.

Extracted from the Diary of a pious deceased Christian.

THE method of reading the Sacred Scriptures which is here presented to our friends, was, for a long course of years, practised by an eminent private Christian, who so far profited by it, as both to know and to do the will of Christ in a most exemplary manner.

He had spent several years in company with a man of quality and fortune, who resided near him in the country, and by whose example he had been betrayed into several fashionable vices; and by his influence he was led into many of those follies, to which idleness and fulness of bread expose vain and thoughtless men.

The lady of his gay friend was a woman of genuine piety: Providence took her away. The circumstance so affected him, that he wrote to her husband as follows:

"SIR,

"IT has pleased God to take away your excellent lady: had he done the same to you or me, I very much fear that we should not have been able to give so good an account of ourselves as she. You may do as you please; for my own part, I think I have played the fool long enough, and, alas! too long! I do now resolve, by God's grace, to become another man than I have hitherto been.

"Your sincere friend,

"*******."

He was, for a considerable time, supposed to be in a melancholy madness. But this was the mistake of those who had not yet felt the evil of sin. His sorrow was a godly sorrow, that worketh repentance. By earnest prayer, and attentive reading of the Scriptures, he saw the way of salvation, and found peace: his sorrow gave way to joy unspeakable and glorious. He persevered in that faith which purifieth the heart, and worketh, all obedience, by love. He died, aged 57, full of consolation.

As the method which he pursued in attending to the word of truth was plain and practical, and such as any Christian can follow, we with pleasure give a few specimens of it, and earnestly recommend its practice.

MATTHEW, XVIII.

Hence I learn,

1. To be teachable, humble, and harmless, v. 3, 4.
2. To shew my love to Christ by kindness to my fellow Christians, v. 5.

3. Not to offend any one, v. 6.
4. To undergo any extremities for the good of my soul, v. 7.
5. To seek the salvation of others, v. 11, 12.
6. To rejoice at the salvation of sinners, v. 13.
7. To tell my offending brother of his fault in private; if this do not reclaim him, then before one or two of the brethren; if he hear not them, then tell it to the church; if he still continue obstinate, count him as a heathen, v. 15.
8. To believe that Christ is present in the assemblies of the church, v. 20.
9. To forgive my offending brother as oft as he repenteth, v. 21, 22.
10. To be merciful to my debtors, v. 23.

MATTHEW, XXIII.

Hence I learn,

1. To obey my civil governors in all lawful things, v. 2, 3.
2. Not to make a shew of religion to get praise of men, v. 5.
3. Not to be proud or ambitious, v. 6, 7.
4. To own God and Christ only for my supreme Father and master, v. 6, 7.
5. To be humble, even in the highest stations, v. 11.
6. To promote godliness both in myself and others, v. 13.
7. Not to colour base purposes with pretences of religion, v. 14.
8. Not to swear by any of God's creatures, v. 16.
9. Not to rest in the observance of one, and that the least, part of my duty, but to do the whole, and the chief parts of it in the first place, v. 23.
10. Not to be scrupulous about small matters, and make no conscience of greater, v. 24.
11. To be as good in reality as I appear to be, v. 25.
12. Not to partake in other men's sins, v. 30.
13. Not to ruin myself, seeing God would save me, v. 37.

We have given the above examples promiscuously, only as a sample, not as having any thing peculiar, but to shew the manner in which he read, and to encourage others to the same. We will subjoin another instance.

HEBREWS, XIII.

Hence I learn,

1. To maintain brotherly love, v. 1.
2. To be hospitable to forlorn strangers, v. 2.

3. To commiserate them who are in prison, and in any adversity, v. 3.

4. To honour marriage, v. 4.

5. To avoid fornication and adultery, v. 4.

6. Not to be covetous, but be content with my condition, v. 5.

7. To rely upon God, and not to fear man, v. 6.

8. To reverence the officers of the church, v. 7.

9. To be stedfast in all divine truth, and not to place religion in outward things, v. 9.

10. To bear the reproach of Christ, v. 13.

11. Not to make this world my home, but to seek the heavenly Jerusalem, v. 14.

12. To live in daily praise and thanksgiving to God, v. 15.

13. To do good and to communicate to the necessitous, v. 16.

14. To obey my spiritual rulers, and to pray for Christ's ministers, v. 17, 18.

15. To keep a good conscience and live honestly, v. 18.

16. To pray that I may be perfect in every good work, v. 21.

17. To do the will of God in all things, v. 21.

Any industrious Christian, who reads the Bible carefully, may improve upon this method. One chapter a day thus dissected, would afford matter for daily meditation, and would, in process of time, make a person a scribe well instructed in the kingdom of God.

DISSERTATION ON DREAMS.

"He that hath a dream, let him tell a dream." Jer. xxiii. 28.

DREAMS are all those thoughts which people feel passing through their minds, and those imaginary transactions in which they often fancy themselves engaged, when in the state of sleep.

In dreaming we are not conscious of being asleep. This is well known from many circumstances. When awake, we often recollect our dreams; and we remember, on such occasions, that while those dreams were passing through our minds, it never occurred to us that we were separated by sleep from the active world. We are often observed to act and talk in dreaming, as if we were busily engaged in the intercourse of social life.

One Scripture says, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then God openeth the ears of men, and sealeth their instruction." Job, xxxiii. 15, 16. This passage seems to favour our observance of dreams. There are many instances in the Old Testament which prove

have been monitory, consolatory, instructive, or terrifying; and even some also in the New Testament. Some indeed were of a prohetic nature, as that of Abraham, Gen. xv. 12. We do not mean to treat of these; but of our common dreams. The subject ought to be spoken of with caution, for the wise man says, "In the multitude of dreams both vanities and words are multiplied; but fear thou God." Eccles. v. 7. From this comparison of Scriptures, we may infer there is both an use, and an abuse of dreams. Some persons are so superstitious as to make their dreams a constant rule of action. Others totally disregard all dreams, however impressive, and laugh at those who pay the smallest respect to them. Betwixt these extremes there is a medium, which wisdom will adopt and act accordingly.

The great Mr. Locke, and after him many others, have supposed that some people never dream. It is a fact much more demonstrable that most people do frequently dream in their sleep. How is it possible for any to remember, and be certain that they did not dream? It is more likely that they forgot what they have dreamt of. I doubt if there be a man living but what does sometimes dream in his sleep; and it will be granted by my readers that a great part of mankind dream all their life long, both sleeping and waking.

Whether there be any proof of the materiality or immateriality of the soul arising from the subject of dreams, has been much disputed, and many considerable writers have taken different sides of the question. Many dreams may be traced to a certain source: the concerns of the day often engage the mind in our sleeping hours: and of this the wise man takes notice, "a dream cometh through the multitude of business," says he. When the mind and body are both faigued, and we lay down to rest, our sleep is often filled with the images of things with which we have been conversant in the day; but it is not often that they arise in any regular succession, or continue long in any connected order. They are generally wild, irregular, unconnected, and fantastical. It would be folly itself to pay any serious regard to this class of dreams.

However vague dreams of business are in general, yet when they are regular, clear, and relate to business not yet executed, they are not always to be totally slighted: I have known very sensible persons who have declared that they have received a convincing idea how to proceed in some difficult piece of mechanism in a dream, or how to accomplish some weighty transaction in life.

Persons with weak nerves, and especially such as have had their bodily frame severely shattered by acute disorders, are very subject to dream. In such cases dreams are of a mixed and extravagant nature, things past, present, and to come are oddly jumbled together. Sometimes all the terrible calamities of life, and all the horrible and fearful descriptions of hell, which the piety or folly of men have invented, are united in strange and awful confusion to perplex and terrify the feeble soul.

"If they but close their eyes to sleep, tis all confusion!
Strange images arise in thousand forms and thousand colours;
Stars, rainbows, moons, green dragons, bears and ghosts,

An endless medley, rush upon the stage
And dance and riot above controul."

Something of this kind holy Job complains of. "When I say My bed shall comfort me, my couch shall ease my complaint, thou scarest me with dreams, and terrifiest me through visions." The unhappy persons who are in this case, not unfrequently judge wrong of their own condition, and think that to be their sin, which is only their affliction; and also are often objects of derison and contempt to such as are of firmer nerves and stronger health. Thus "he that is ready to slip with his feet is as a lamp despised by him that is at ease."

Some persons are naturally of a gay and airy temper; they know little of any pressure of mind, unless, indeed, some heavy affliction, or calamity of long continuance be upon them, they know not what it is to sigh. Their dreams are frequently similar to their general temper. They skim along the surface of the earth with velocity; they mount a fiery steed, and outstrip the wind; or they take their flight through the middle air unembarrassed with the weight of heavy limbs, and see men, and beasts, and houses, towers, and steeples beneath them.

Others, perhaps, of a more phlegmatic disposition, descend, in dream, beneath the flood, and walk at the bottom of the great deep. They traverse the hills and dales of the ocean, and explore the unknown caverns of the watery world. They see, and perhaps in fancy acquire, the vast treasures that have long been accumulating there; or they contemplate the wreck of rich merchant ships laden with the productions of the east, which the raging storm has dashed against the rocks, or the sudden and tremendous squall has buried beneath the waves. They behold the remains of proud navies, once the terror of the distant shore; but now dismasted, torn with the boisterous winds, or pierced with the deathful ball from the destructive and loud mouthed cannon, they lie in grand but awful confusion beneath the waters. The dreamer views the sad spectacle, made more affecting by the thousand human skeletons or half eaten carcasses of the thoughtless but hardy warriors who dealt death to each other in their fury. Filled with astonishment and grief, the visionary mortal feels the blood chill in his veins, when some unformed monster, or dragon of the deep, opens his horrid mouth to destroy him: he immerges from beneath the briny surface, and wakes with satisfaction and joy.

The voluptuous man also has his dreams. When awake, he is, as the the scripture expresses, a "son of Belial," a lawless one. No restraint, human or divine, can bind him to the practice of virtue. He says to his companions Come, "let us break their bands asunder, and cast away their cords from us." We will have the harp and the viol, the tabret and thepipe; wine and women shall crown our feasts: we will wear the wreath of rosebuds and jessamin, and our soul shall know no sorrow. He continues at the banquet till wine inflames him, he spends his nights in revelry. When the morning approaches he sinks upon the bed of sloth, and his sensual fancy again repeats the nameless excesses of his waking hours; but he is not totally at peace. Some unhappy female whose virtue he has ruined, and whom his lust and treachery have brought

to an untimely end, presents her faded form before him, and upbraids his guilty soul: or some companion of his vices, some abettor and partner of his crimes, cut off in the prime of life, rises in the ghastly form of death, and tells him there is a God and a judgment to come. He wakes appalled with fear, his hair bristling with horror: and it is well if he suffer the visionary reproof to correct his vicious life, and turn not again to his follies. Thus God speaks, in a dream, in a vision of the night; though, often, man regardeth it not.

The covetous person, whose sin is idolatry, and whose life is spent in anxious care, he feels at times the pleasure and the pain of dreams. He lays his plans with caution, and executes them with alacrity and dispatch. He heaps up riches; but forgets God who gives him power to get them. He sacrificeth to his own net, and burneth incense to his own drag, and saith, The power of my own hand hath gotten me this. He enlargeth his desire as hell, and is as death that cannot be satisfied. He encreaseth that which is not his own, and ladeth himself with thick clay. Yet he hath not the power to use his wealth: it rusteth in his coffers, or accumulates by usury: it is as useless to mankind as though it was hidden in an hole in the midst of his tent, as Achan hid his ill-gotten treasures of old. The widow and the fatherless cry in vain for help, and modest merit dies in his presence unpitied; and every poor man is in his view a rascal; while he soalces his foolish heart with the thought of his wealth. With this he retires to his couch, and closes his eyes with self-complacence. He dreams, and all his riches rise to view, and the bent of his soul discovers itself by a fancied augmentation of his pelf. While he is contemplating the pleasing theme, the scene changes; he dreams of the devastations of fire, the destruction of floods, the violence of thieves, or the prodigality of an heir; his anxious soul groans with pain, and he wakes in an agony of care.

The awakened sinner, whose conscience is alarmed by the word of truth, and now acts the part of a faithful monitor, dreams of past transgression, and his perturbed mind is filled with alarming images of death, judgment, and hell. Sins long forgotten are brought to remembrance, and, with all their aggravations, are caused to pass in order before him: he sees and acknowledges them for his own: stricken with their guilt, his spirit sinks within him; he imagines himself upon the brink of the great gulph, and just ready to take his part with the damned. He cries mightily for mercy; the hand of love and power is stretched out, and he is plucked as a brand from the burning: he wakes with mixed but indescribable emotion of joy and fear.

He that has tasted that the Lord is gracious, and whose heart is reconciled by the blood of sprinkling, lives under a sense of the Divine favour. He has joy by day, and peace by night; or, if he dreams, he has an anticipation of future blessedness. He lifts up his eyes, and has a view of the coming of his master and his friend. The heavens unfold, and he beholds him whom his soul loveth, crowned with majesty and honour, attended with the innumerable company of angels, and with the ten thousands of his saints. The trumpet sounds, the dead are raised, the nations are gathered together; the hearts of thousands fail

them, weeping and wailing are heard on every side, and conscious guilt covers the faces of sinners; but the saint is invigorated with holy strength, for he has walked with God. He hears the awful judge bid him welcome, his soul is ravished wih the sound, and he wakes with joy unutterable, and cries, "Even so, Lord Jesus, come quickly."

In general, the imaginary transactions of the dreamer bear some relation to his particular character in the world, his habits of action, and the circumstances of his life. The veteran soldier dreams of war and blood; the philosopher renews his researches in sleep, often with the same pain and fatigue as when awake; and the merchant, at times, returns to balance his books, and compute the profits of an adventure, when slumbering on his pillow.

Having briefly described different characters, we will now enquire into the cause of dreaming. This part of the subject has engaged the attention of the philosophers, both of ancient and modern days: yet perhaps, it will be found that we must rest without certainty upon this question. Indeed this is not the only question in which probability only can be attained. Human knowledge is, as yet, greatly confined; but this is no reason why we should not continue to enquire; rather, it ought to quicken our attention. The most inquisitive mind, and the strongest understanding, must, perhaps, in every state, be surrounded with appearances and facts, which its utmost efforts will never demonstrably account for.

The action of the body upon the soul, has been thought by some to be the cause of dreams. But what power can there be in the body to perform this action? We know that the body is composed of matter, and, however finely it may be modified, in whatever way it be compounded or decompounded, it is matter still. It is universally allowed, that matter, in all its possible forms, is passive, inactive, and dead. It is entirely destitute of all power of motion. Who, therefore, that considers this, can say, that the action of the body upon the soul is adequate to the production of dreams? We not only have a great variety of sensible objects represented in our dreams, but also, sometimes, whole scenes of discourse and action. We sometimes see persons and things which we never thought of before, or such, perhaps, as never existed; we have the most lively pictures painted upon the imagination; nor do we always dream of what is past; we often dream of what is future, and now and then with such clearness and impression that we do not forget the ideas, though they are not realized till many years afterwards. If dreams were owing to the mechanism of the body, it should seem reasonable to expect they would be like other mechanical effects, constant and regular.

But the inconstancy and irregularity observable in dreams, should, of itself, in my opinion, be sufficient to refute the idea that they can be accounted for mechanically, according to the laws of matter and motion. If they were occasioned by the traces of ideas left in the sensory, surely they would present us with nothing but what we had seen or thought of before. But this, as before observed, is not the case.

Mr. Locke, has, indeed, somewhere in his Essay on the Human Understanding, granted the possibility of matter being so finely modified as to think: but this he only mentions as capable of being performed by the power of God. Now, not to observe that this idea is unphilosophical, as being utterly contrary to the known properties of matter, we only observe, that the possible actions of divine power are out of the question. We must not confound the properties of matter and spirit together, in order to account for the action of one upon the other.

"In dreaming we do not consider ourselves as witnessing or bearing a part in a fictitious scene: we seem not to be in a similar situation with the actors in a dramatic performance, or the spectators before whom they exhibit, but engaged in the business of real life. All the varieties of thought that pass through our minds when awake, may also occur in dreams; all the images which imagination presents in the former state, she is able also to call up in the latter; all the same emotions may be excited, and we are often actuated by equal violence of passion; none of the transactions in which we are capable of engaging while awake are impossible in dreams: in short, our range of action and observation is equally wide in the one state as in the other; while dreaming we are not sensible of any distinction, between our dreams and the events and transactions in which we are actually concerned in our intercourse with the world."

Let any man think of this, and then ask himself if any possible action of the body upon the soul be capable of producing these things. We dismiss this idea, therefore, as totally inadequate to the effect.

TO BE CONTINUED.

REMARKS

ON

THE SPIRIT

OF MR. ANDREW FULLER'S LAST LETTER.

SIR,

I AM always glad so see question of impoetance candily discussed, and difference of opinion, operating as an incitement to impartial investigation. I cannot, however, but regret that persons evidently of a disposition hostile to the reception of truth, should engage in a controversy merely to defend opinions, which have little but deep rooted prejudice to support them; and in vindicating their own sentiments should display such a spirit of arrogance and self-sufficiency, and so little sense of decorum in the treatment of their opponents, as are discoverable in the letter of Mr. Andrew Fuller inserted in your last Miscellany.

When people have been long attached to a particular system, and accustomed to consider it as coming from God, and that it is impious to attack it, or even to doubt of its truth, however erroneous it may be, there is little reason to expect that they will ever be convinced of their mistake. But *their* confidence is not a sufficient ground for *our* assent to their doctrines, because we want the proofs of their infallibility!

I am so thoroughly convinced that the best and the wisest of men are liable to mistakes, that so many causes concur to the formation of our opinions, and that few can entirely surmount the prejudices of education, and judge for themselves with perfect impartiality, that I would be very cautious of censuring any one for maintaining what I consider as erroneous. And though I am persuaded that Calvinism, as a system, is utterly destitute of Scriptural foundation, and dishonourable to God in the highest degree; that it tends to spread a gloom over the mind that entertains it; to excite an unsocial and an illiberal disposition; that it has driven some to distraction, and induced others to lay violent hands upon themselves; I should nevertheless consider the sincere advocate for its truth, as entitled to compassion, rather than severity.

But whatever system a writer may have adopted, he should certainly treat those who are of a different persuasion, as he, with reason, expects to be treated himself. In observing this rule Mr. Fuller is notoriously deficient, and to this circumstance I shall chiefly confine my remarks.

Throughout Mr. Fuller's letter appears that resentment and animosity which nothing can excuse, unless he could be certain that he was contending with the enemies of God. The spirit with which his letter is dictated, leaves no room to doubt but that this was his persuasion; but should it prove otherwise, his conduct must be acknowledged extremely reprehensible: and this might possibly be the case, though the truth of his system were more clearly evinced.

It is certainly true, though it may not be evident to Mr. Fuller, that some are as sincere in rejecting his doctrines, as he can be in embracing and defending them. They are, by many, considered as contrary to reason, to Scripture, and the moral perfections of God. Ought not they who are thus persuaded to propose their objections, and to vindicate what they consider as the truth? If Mr. Fuller thinks them confirmed in a dangerous error, he would act more like a Christian by lamenting their misfortune, than in loading them with reproaches.

He will not admit it to be any proof of impartiality, that his letters are permitted to appear in the Universalist's Miscellany. But what would he have said, had his letters been refused? He would, doubtless, then have exclaimed loudly against the partiality of the editor. And yet, from the general spirit of his letters, many would have thought themselves perfectly justified in denying them insertion.

Mr. Fuller's object in writing is not the discovery of truth, but the vindication of sentiments which he has long ago adopted. He seems not to have suspected that it is possible for *him* to be wrong, nor to think that *his* opponents are to be treated with civility. Universalists and Socinians, he classes with deists and libertines; and insinuates that they are engaged in the same common cause. By such arts he may gain credit with his party, and impose upon the minds of unthinking people; and this I presume is all that he will be able to effect.

Mrs. Barbauld, it seems, has incurred Mr. Fuller's displeasure by a passage in her Defence of Public Worship, in answer to Mr. Wakefield. But be it remembered she is not accustomed to adopt tenets upon trust, nor to reject opinions, without careful examination. When Mr. Fuller can bring himself to exercise equal impartiality, and to divest his mind as entirely of prejudice, it is probable that he also will give up a great part of his system.

It is not my intention to consider the arguments which Mr. Fuller has advanced, but to offer some remarks on the impropriety of the manner in which he has conducted the controversy. It should be the aim of polemical writers either to discover truth themselves or to convince their opponents. Mr. Fuller's manner is not suited to convince, because he is destitute of candour, and we therefore justly suspect a deficiency of evidence; nor can he be convinced himself, because he is persuaded that he cannot be wrong. If therefore he should now be mistaken, he must remain so as long as he lives!

Mr. Fuller maintains that the doctrine of Universal Restoration "affords encouragement to a sinner going on still in his trespasses, and furnishes ground for hope and joy, even supposing him to persevere in sin till death;" and imagines *this* to have been "a self-evident truth." But what can be more evident, than that the assurance of future misery to impenitent sinners, which much more than counterbalances the present pleasures of sin, is sufficient, if believed, to deter from their pursuit? If the doctrine of *eternal punishment* be not believed it cannot influence the mind; and if a sinner be assured that he shall be miserable for a time, in consequence of his wickedness; that both the degree and duration of

his punishment are unknown, and that every wicked action will increase the weight of his sufferings, he cannot want an inducement which is sufficient in itself, to prevail with him to forsake his evil courses. As Mr. Fuller denies this, he denies, to use his own words, "what is self evident, and there can be no farther reasoning with him."

Before I conclude, shall just observe, that the spirit of Mr. Fuller's letter is the same spirit that breathes through his book against the Unitarians, for which he has been so extravagantly applauded by his own party. As to the argument of that performance, it has been justly said to be, "We Calvinists are better Christians than you Unitarians, therefore *our* system is true." The same modest temper appears in his last letter to you. "We who believe in *Eternal Damnation* are, by our superior love of holiness, better than you Universalists, therefore *our* system is true." Of such an amiable spirit, and of such overpowering argument, it would perhaps, Mr. Editor, be best to leave the self complacent Mr. Fuller in quiet and undisturbed possession. The triumphs of such controversialists neither excite my envy, nor command my admiration.

I am,

HOXTON, Sir,

MARCH 6, 1800. A STUDENT.

SELECT SENTENCES.

I.

THE malice of ill tongues cast upon a good man is only like a mouthful of smoke blown upon a diamond, which though it clouds its beauty for the present, yet is easily rubbed off, and the gem restored, with little trouble, to its genuine lustre.

II.

No man's glory or dignity is violated by the bad word of a profligate or abandoned man.

III.

A person may be indifferent to an enemy, but should never hate him; the former may be an act of prudence, but the latter is a symptom of mental weakness and depravity.

LETTER IV.

TO MR. FIDLER,

CONTAINING

EVIDENCES OF ENDLESS PUNISHMENT.

SIR,

YOU seem to wish to persuade your readers that the grounds on which I rest my belief of the doctrine of endless punishment are very slender. The truth is, I have not at present attempted to state those grounds.—Considering myself as not engaged in a formal controversy, I only introduced a few passages; and to several of them you have hitherto made no reply. The principal grounds on which I rest my belief of the doctrine you oppose are as follow:—

I. *All those passages of Scripture which describe the future states of men in contrast.*

"Men of the world, who have their portion in this life: I shall be satisfied when I awake in thy likeness.——The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.——The wicked shall be driven away in his wickedness: but the righteous shall hope in his death.——And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.——He will gather his wheat into the garner, and will burn up the chaff with unquenchable fire.——Wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat: because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.——Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.——Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping, and gnashing of teeth.——Gather ye first the tares, and bind them in bundles, to burn them: but gather the wheat into my barn.——The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth: then shall the righteous shine forth as the sun in the kingdom of their Father.——The kingdom of heaven is like unto a net, that gathered fish of every kind, which when it was full they drew to the shore, and sat down, and gathered the good into vessels, and cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.——Blessed is that servant, whom when his Lord cometh, he shall find so doing: but and if that evil

servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.——— Well done, good and faithful servant; enter thou into the joy of thy lord. But cast ye out the unprofitable servant, into outer darkness: there shall be weeping and gnashing of teeth.——Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.——Then shall he say also unto them on the left-hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into everlasting life.——He that believeth and is baptized shall be saved, but he that believeth not shall be damned. ——Blessed are ye when men shall hate you for the son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven. But woe unto you that are rich! for ye have received your consolation.——He that heareth my sayings, and doeth them, is like a man who built his house upon a rock; and when the flood arose, the storm beat vehemently against that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like unto a man who built his house upon the earth, against which the storm did beat vehemently, and immediately it fell, and the ruin of that house was great.——God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life.——All that are in their graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.——Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?——The Lord knoweth them that are his:—But in a great house there are vessels to honour and vessels to dishonour.——Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.——That which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned. But, beloved, we are persuaded better things of you, and things which accompany salvation*."

* Psal. xvii. 14, 15. Prov. x. 28. xiv. 32. Dan. xii. 2. Mat. iii. 12. vii. 13, 14, 21. viii. 11, 12. xiii. 30, 40—43, 47—50. xxiv. 46—51. xxv. 23, 30, 34, 41, 46. Mark, xvi. 16. Luke, vi. 23, 24, 47, 49. John, iii. 16. v. 29. Rom. ix. 21—23. 2 Tim. ii. 19, 20. Gal. vi. 7, 8. Heb. vi. 8, 9.

I consider these passages as designed to express THE FINAL STATES OF MEN, which if they be, it is the same thing in effect as their being designed to express the doctrine of endless punishment; for if the descriptions here given of the portion of the wicked denote their *final* state, there is no possibility of another state succeeding it.

That the above passages do express the *final* states of men may appear from the following considerations:—

1. The state of the righteous, which is all along opposed to that of the wicked, is allowed to be final: and if the other were not the same, it would not have been in such a variety of forms contrasted with it; for it would not be a contrast.

2. All these passages are totally silent as to any other state following that of destruction, damnation, &c. If the punishment threatened to ungoldly men had been only a purgation, or temporal correction, we might have expected that something like this would have been intimated. It is supposed that some who are upon the right foundation may yet build upon it *wood, and hay, and stubble,* and that the party shall *suffer loss; but he himself shall be saved,* though it be *as by fire.* Now if the doctrine of universal salvation were true, we might expect some such account of all lapsed intelligences, when their future state is described: but nothing like it occurs in any of the foregoing passages, nor in any other.

3. The phraseology of the greater part of them is inconsistent with any other state following that which they describe. On the supposition of salvation being appointed as the ultimate portion of those who die in their sins, they have not *their portion in this life*; but will equally with those who die in the Lord, *behold his righteousness, and be satisfied in his likeness* Their expectation shall not *perish*; but shall issue, as well as that of the righteous, in *gladness*: and though *driven away in their wickedness,* yet they have *hope in their death,* and that hope shall be realized. The broad way doth not lead to *destruction,* but merely to a temporary correction, the end of which is everlasting life. The chaff will not be burned, but turned into wheat, and gathered into the garner; the tares will be the same, and gathered into the barn; and the bad fish into good, and gathered into vessels. The cursed as well as the blessed shall inherit the kingdom of God, which also was prepared for them from the foundation of the world. There may be a woe against the wicked that they shall be kept from their consolation for a long time, but not that they *have received it.* Those who in the present life believe *not* in Christ shall not *perish,* but have everlasting life. This life also is improperly represented as a seed-time, and the life to come as the harvest, inasmuch as the seeds of heavenly bliss may be sown in hell: and though the sinner may reap corruption as the fruit of all his present doings, yet that corruption will not be the opposite of *everlasting life,* seeing it will issue in it. Finally, though they *bear briars and thorns,* yet their END is not *to be burned,* but to obtain salvation.—To the foregoing Scripture testimonies may be added,

II. *All those passages which speak of the duration of future punishment by the terms "everlasting, eternal, for ever, and for ever and ever."*—

"Some shall awake to everlasting life, and some to shame and *everlasting* contempt.——It is better for thee to enter into life halt, or maimed, than having two hands, or two feet, to be cast into *everlasting* fire.——Depart ye cursed into *everlasting* fire.——And these shall go into *everlasting* punishment.—They shall be punished with *everlasting* destruction from the presence of the Lord, and from the glory of his power.——He that shall blaspheme against the holy ghost is in danger of (or subject to) *eternal* damnation.——The inhabitants of Sodom and Gomorrha are set forth for an example, suffering the vengeance of *eternal* fire.——These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved *for ever*.—— Wandering stars, to whom is reserved the blackness of darkness *for ever*.——If any man worship the beast, or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up *for ever and ever*: and they have no rest day nor night.——And they said, Alleluia. And her smoke rose up *for ever and ever*.——And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night *for ever and ever**."

I have not mentioned Isai. xxxiii. 14. because I wish to introduce no passage but what shall be allowed to refer to a future life. The Hebrew word עולם in Dan. xii. 2. answers to the Greek αιων; and whatever may be said of the ambiguity of the term, the antithesis in this passage, as in Mat. xxv. 46, determines it to mean the same when applied to, "shame and contempt," as when applied to "life."

As to the term αιωνιος, rendered *everlasting* or *eternal*, which you consider as proving nothing on account of its ambiguity, there is a rule of interpretation which I have long understood to be used on other subjects by all good critics, and which I consider as preferable to yours. In my next letter I may examine their comparative merits. This rule is, *that every term be taken in its* PROPER *sense, except there be something in the subject or connexion which requires it to be taken otherwise.* Now, so far as my acquaintance with this subject extends, it appears to be generally allowed by lexicographers that αιων is a compound of αει and ων, and that its literal meaning is *always being* †; also that the meaning

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* Dan. xii. 2. Mat. xviii. 8. xxv. 41, 46. 2 Thes. i. 9. Mark iii. 29. Jude 7. 2 Pet. ii. 17. Jude 13. Rev. xiv. 11. xix. 3. xx. 10.

† Aristotle the philosopher, who lived upwards of three hundred years before the New Testament was written, plainly tells us the meaning which the Greek writers of his time, and those who in his time were accounted ancients, affixed to this term. Speaking of the gods, whom he considered as immortal, and as having their residence above the heavens, he says, "The beings which exist there neither exist in place,

of its derivative αιωνιος is *endless, everlasting,* or *eternal.* This term, αιωνιος, which is very sparingly applied in the New Testament to limited duration, I always take in its proper sense, except there be something in the connexion or subject, which requires it to be taken otherwise: and as I do not find this to be the case in any of those places where it is applied to punishment, I see no reason in these cases to depart from its proper acceptation. Everlasting punishment is in some of them opposed to everlasting life, which, so far as an antithesis can go to fix the meaning of a term, determines it to be of the same force and extent.

To allege that the *subject* requires a different meaning in this case to be given to the term, is to assume what will not be granted. The *proof* that has been offered on this point will be considered hereafter.

With respect, to the phrases εις τον αιωνα, *for ever,* and εις τους αιωνας των αιωνων, *for ever and ever,* I believe you will not find a single example in all the New Testament of their being used to convey any other than the idea of endless duration. You tell us that εις αιωνας αιωνων, *for ever and ever,* in Rev. xiv. 11, should be rendered "to the age of ages;" Are you certain of this? Admitting the principle of your translation, some would have rendered it *to ages of ages;* but render it how you will, the *meaning* of the phrase is the same. You might render it thus in other instances, wherein it is applied to the happiness of the righteous, or the glory to be ascribed to God: but this would not prove that such happiness and such glory were of limited duration, or that the phrase in question is expressive of it.

To the above may be added,

III. *All those passages which express the duration of future punishment by implication, or by forms of speech which imply the doctrine in question.*

"I pray for them: I pray not for the world.——The blasphemy against the holy ghost *shall not be forgiven unto men.* neither in this world, neither in the world to come.——He hath *never forgiveness,* but is in danger of eternal damnation.——There is a sin unto death; I do not say that ye shall pray for it.——It is impossible to renew them again unto repentance.——If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but

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nor does time make them grow old; nor undergo they any change, being placed beyond the motion even of those who are the farthest removed (from the centre); but possessing an unchangeable life, free from all outward impressions, perfectly happy, and self-sufficient, they continue through all αιωνα, eternity. And this the ancients admirably signified by the word itself: for they call the time of each person's life his αιων, inasmuch as according to the laws of nature nothing (respecting him) exist out of the limits of it; and for the same reason that which comprehends the duration of the whole heaven, the whole of infinite time, and infinity itself, is called αιων, eternity; taking its name from always being, (απο του αει ειναι) immortal and divine."

a fearful looking for of judgment, which shall devour the adversaries. ——What is a man profited, if he shall gain the whole world, and lose himself, or be cast away?——Woe unto that man by whom the son of man is betrayed: it had been good for that man if he had not been born. Their worm dieth not, and the fire is not quenched*.——Betwixt us and you there is a great gulph fixed, so that they who would pass from hence to you cannot; neither can they pass to us who would come from thence.——He that believeth not the son shall *not see life*; but the wrath of God *abideth on him*.——I go my way, and ye shall seek me, and shall *die in your sins*; whither I go *ye cannot come*.——Whose *end* is destruction.——He that sheweth no mercy shall have *judgment without mercy* †."

If there be some for whom Jesus did not pray, there are some who will have no share in the benefit of his mediation, without which they cannot be saved. If there be some that never will be forgiven, there are some that never will be saved; for forgiveness is an essential branch of salvation. Let there be what uncertainty there may in the word *eternal* in this instance, still the meaning of it is fixed by the other branch of the sentence, *they shall never be forgiven*. It is equal to John, x. 28. *I give unto them eternal life, and they shall never perish*. If there were any uncertainty as to the meaning of the word *eternal* in this latter passage, yet the other branch of the sentence would settle it: for that must be endless life which is opposed to their *ever perishing*; and by the same rule that must be endless damnation, which is opposed to their *ever being forgiven*. If there be a sin for the pardon of which Christians are forbidden to pray, it must be on account of its being the revealed will of God that it never should be pardoned. If repentance be absolutely necessary to forgiveness, and there be some whom it is impossible should be renewed again unto repentance, there are some whose salvation is impossible. If there be *no more sacrifice for sins, but a fearful looking for of judgment*, this is the same thing as the sacrifice already offered being of no saving effect: for if it were otherwise, the language would not contain any peculiar threatening against the wilful sinner, as it would be no more than might be said to any sinner; nor would a *fearful looking for of judgment* be his certain doom. If the souls of some men will be *lost*, or *cast away*, they cannot all be *saved*, seeing these things are opposites. A man may be lost in desert, and yet saved in fact; or he may *suffer loss*, and yet himself be saved: but he cannot be lost, so as to be cast away, and yet finally saved, for these are perfect contraries. Whatever may be the precise idea of the *fire*, and the *worm*, there can be no doubt of their expressing the punishment of the wicked; and its being declared of the one that it

* Several times repeated in a few verses.

† John xvii. 9. Mat. xii. 31, 32. Mark iii. 29. 1 John v. 16 Heb. vi. 6. x. 26, 27. Luke ix. 25. Mat. xxvi. 24. Mark ix. 43—48, Luke xvi. 26. John iii. 36. viii. 21. Phil. iii. 19. James ii. 13.

dieth not, and of the other that *it is not quenched*, it is the same thing as their being declared to be endless. It can be said of no man, on the principle of universal salvation, that *it were good for him not to have been born*; as whatever he may endure for a season, an eternal weight of glory will infinitely outweigh it. An *impassable gulph* between the blessed and the accursed equally militates against the recovery of the one as the relapse of the other. If some shall *not see life*, but the *wrath* of God *abideth* on them; if those who die in their sins shall not come where Jesus is; if their *end* be destruction, and their portion be *judgment without mercy*; there must be some who will not be finally saved.

To these may be added,

IV. *All those passages which intimate that a change of heart, and a preparedness for heaven, are confined to the present life.*

"Seek ye the Lord *while he may be found*; call ye upon him *while he is near*: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.——Because I have called, and ye have refused, I have stretched out my hand, and no man regarded.... I also will laugh at your calamity, and mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you; then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me.——Then said one unto him, Lord, are there few that shall be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter and shall not be able. When *once* the master of the house hath risen up, and shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are.... depart from me, ye workers of iniquity.... there shall be weeping and gnashing of teeth.——While ye have the light, believe in the light, that ye may be the children of light.——While they (the foolish virgins) went to buy, the bridegroom came; and they that were *ready* went in with him to the marriage, and *the door was shut*.——We beseech you, that ye receive not the grace of God in vain. Behold *now* is the accepted time, *now* is the day of salvation.——To-day, if ye will hear his voice, harden not your hearts.——Looking diligently lest any man fail of the grace of God.... lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.——He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still *."

* Isai. lv. 6, 7. Prov. i. 24. Luke, xiii. 24—29. John, xii. 36. Mat. xxv. 5—13. 2 Cor. vi. 1, 2. Heb. iii. 7, 11. xii. 15—17. Rev. xxii. 11.

According to these Scriptures there will be no successful calling upon the Lord after a certain period, and, consequently, no salvation.—— Whether there be few that shall ultimately be saved, our Lord does not inform us; but he assures us that there will be many who will *not be saved*; or, which is the same thing, who will not be able to enter in at the strait gate. None, it is plainly intimated, will be able to enter there, who have not agonized here. There will be no believing unto salvation, but *while we have the light*, nor any admission into the kingdom, unless we be *ready at the coming of the Lord*. The present is the *accepted time, the day of salvation*, or the season for sinners to be saved. If we continue to harden our hearts through life, he will swear in his wrath that we shall not enter into his rest. If we *turn away from him that speaketh from heaven*, it will be equally impossible for us to obtain the blessing as it was for Esau, after he had despised his birthright. Finally, beyond a certain period there shall be no more change of character; but every one will have received that impression which shall remain for ever, whether it be just or unjust, filthy or holy.

In this letter I have endeavoured to state the grounds of my own persuasion: in the next I may examine the reasonings and objections which you have advanced against it. The greater part of this evidence being taken from our Lord's discourses, who knew the truth, and was himself to be the judge of the world, renders it peculiarly interesting. If a preacher in these times delivered half so much on the subject, you would denominate him "a brawler of damnation."

Yours, &c.

A. FULLER.

ESSAY
ON
DISCRETION.

I HAVE long esteemed the book of Proverbs as the best collection of documents, for our direction in civil and domestic life that ever was put into the hands of man. The intention of this book is specified in the first six verses of the first chapter, which may be considered as a preface to the whole work. Youth are particularly regarded by the wise man, and a great number of addresses are made to the juvenile reader. Happy is that youth who receives the instruction here communicated, and walks in the paths of wisdom here pointed out. "When wisdom entereth into his heart, and knowledge is pleasant to his soul: then understanding shall keep him, and *discretion* shall preserve him."

Of all the qualities of the mind discretion is one of the most useful, as it is that by which we use every other quality aright, and improve every circumstance in life in a proper manner. We oftentimes see great and shining gifts possessed without discretion to apply them to a right end; and when this is the case the deficiency of the character is the more striking; because our expectations being raised by observing something above the common level of mankind, we are disappointed by finding the want of prudence in application.

Discretion is not the most splendid quality of the human mind; learning, wit, generosity, and courage surpass it in this respect; but without discretion learning is but pedantry, wit impertinence, generosity profusion, courage fool-hardiness, and even virtue itself looks like weakness: the best parts only qualify a man to be more sprightly in errors, and active only to his own prejudice.

Discretion is the wisdom of governing ourselves; it is the ability of directing every other qualification, and setting them at work in their proper times and places, and turning them to due advantage. In short, it is that which gives a value to every thing else which a man possesses.

If we look into particular societies and divisions of men, we shall see that it is not the witty, the learned, nor the brave, who guide the conversation, and give measures to the society. A man with great talents, but void of discretion, is like Polyphemus in the fable, strong and blind, endued indeed with irresistible force, but which, for want of sight, is of no use to him. Though a man has all other perfections, and wants discretion, he will be of no great consequence in society; but if he has this single talent in perfection, and has but a common share of others, he may do almost what he pleases in his particular station of life. Thus discretion not only makes a man master of his own parts, but of other men's; for the discreet man finds out the talents of those he converses with, and knows how to apply them to proper uses.

Let us, however, distinguish between *discretion* and cunning, for they are not the same. The latter is the accomplishment only of little, mean, ungenerous minds; but the former has an enlarged and generous soul for its seat. Discretion points out to us the noblest ends, and pursues the most proper and laudable means of attaining them: cunning has only private selfish aims, and stops at nothing which may make them succeed.

A well formed eye takes in the whole horizon; such is discretion to the mind, it has full and extended views: cunning is a kind of short-sightedness, that discovers only the minute objects that are near at hand, but is not capable of a full view of any extended subject, much less can it discern things that are afar off. Discretion, the more it is discovered, gives the greater authority to the person who exercises it, for every one approves of it, even if he does not possess it: cunning, when it is once detected, loses its force, and incapacitates a man for bringing about even those events which he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life; cunning is a kind of instinct, that only looks out after immediate interest and welfare. Discretion is a proof of strong sense and good understanding; but cunning is often to be met with in brutes themselves; but is particularly the character of those persons who are in the lowest degrees removed from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is often mistaken for wit, gravity for wisdom, and a sour temper and sanctimonious appearance for religion.

SENEX.

QUESTION

ON

THE PROPER ATTITUDE FOR PRAYING.

DEAR SIR,

I SHOULD be glad to be informed, through the channel of your useful and instructive Miscellany, what attitude of the body, in social or public prayer, is most consistent with the solemnity of the engagement, and with the practice of our Lord and his apostles: and whether their conduct in that instance, ought or ought not, to be considered as a precedent for Christian churches in after ages. By inserting the above you will, kind Sir, oblige.

Yours respectfully,

WISBEACH;
MARCH 26, 1800. A CONSTANT READER

LETTER V.

ON WOMEN.

DEAR SIR,

SOME persons may argue that, as women generally remain in the back ground as to literary attainments and intellectual improvement, as the charge of ignorance, weakness of mind, vanity, and frivolity, is frequently found to bear against them, it follows, that the minds of women are naturally inferior to those of men. I deny this inference, and maintain, that, though there can be no effect without a cause, such circumstances in the female character do not arise from natural inferiority —but are to be ascribed to other causes, which I will attempt to state.

A similar mode of reasoning has been adopted by some writers to prove that the negroes are naturally inferior to Europeans; but others have refuted it, by shewing that the existing difference between black and white men, with respect to mental improvement, is fully to be accounted for by considering the different circumstances in which those two classes of men are placed; that when any of the former have been favoured with the same means of cultivation as the latter, which has seldom been the case, they have been found capable of the same improvement. The same thing may be observed with respect to the female part of the human race. That females are incapable of as high mental improvement, of attaining as much knowledge, virtue, benevolence, fortitude; as much greatness of soul in every respect, of acting as independent a part upon the stage of life, as males, can never be proved, until women be placed in circumstances equally advantageous for the acquiring all the various branches of knowledge, for the attaining all the virtues, for the developing all the energies of mind, and be suffered to display their powers in the same free independent manner as men are: if, when so situated, they be found incapable of keeping pace with the other sex in the attainment of mental excellence, in the practice of the active virtues, it will follow that they are inferior intelligences to men; but till then, it would be unjust to decide against their mental equality.

That the organization of females is so imperfect, the constitution of their minds so defective, as to leave them unavoidably the subjects of those evils from whence their inferiority has been concluded, I cannot admit, because it would be a reflection upon the Creator, and imply that the evils complained of were not to be remedied, consequently would be the greatest remora to the improvement of the sex, and the happiness which men might derive from that improvement. That these evils necessarily result from their sexual difference from man, are entailed upon them by the established laws of nature, I must deny; because the same ignorance, weakness of mind, vanity, and frivolousness of mann are observable enough in many individuals of the other sex.

If, while their more highly gifted male companions are left to range at large, to soar on the pinions of science, to explore the regions of literature, to scale the mount of intrepid virtue, and attain the summit of human excellence, women were inevitably subjected to ignorance, weakness of mind, vanity, and frivolity, by barriers fixed in nature to keep them in the back ground, from which they might, with timid eye, behold from far, the towering flight, the steady course, and, to them, inimitable progress of their bosom friends, we might pity their childish and trifling manners; but ought in justice, to withhold our censure. Yet what are men more severe upon, what subject have they more frequently ridiculed and satirized, than the weakness and frivolity of women? This seems to imply, that these proud monopolizers of mental excellence feel conscious that women need not remain the subjects of the weakness and frivolity which too frequently degrade the female character, if they believe their censures to be just; for nothing can be a legitimate object of satire, but avoidable defect. If there be fixed in the nature of woman insurmountable barriers to her attaining an equality with man in mental riches and excellence, how has it happened, that some females have overleaped these barriers, notwithstanding all the disadvantages under which womankind labours, and to keep pace with man in his approximation to the summit of human attainment? How is it that, even in the present age of levity and dissipation, female writers have furnished us with better books for the formation of the infant mind, than ever men produced? That they have not come behind the most cultivated males in elegance of style, beauty of composition, elevation of sentiment, and strength of reasoning, in some of their writings? That they have with success cultivated their taste for the fine arts, trod the paths of science, and discovered new wonders in the celestial regions? What a few women have done, may be considered as a successful experiment, which should convince us that the female mind is capable of as great perfectibility as that of the male, and which should inspire the whole sex with ardor for improvement.

It is not wonderful if the erroneous opinion which has so long obtained, that the minds of women are naturally inferior to those of men, that they are incapable of the same improvement, and that the station they are intended to occupy in society would render the same improvement improper, even if they were capable of it; fortified as this opinion has been by pride, prejudice, old habits, and the love of domination and superiority so common to man, should be found to have produced that mental inertion, love of trifles, fondness for mere outward ornaments and gratifications, so much complained of in the female sex, which leave no room for serious and laborious studies, no inclination to literary and scientific improvement: seeing opinion, when long established, obtains the authority of law in its influence upon the minds and conduct of human beings. The foregoing erroneous principle has, I apprehend, been at the foundation of those things which have produced the apparent inferiority of mind which is supposed to attach to woman.

It has, I conceive, by its operation and influence, frequently led to the adoption of a plan of education for daughters, which has had a direct tendency to weaken their corporeal frame, to render their minds less strong and vigorous than they would otherwise have been, and to disqualify them for great mental acquirements. Say that woman is intended, not to be the rational equal and help of man; but an object to fascinate his eyes, the idol of his sensual passion, associated with him in life to promote his animal gratification and humour his caprices, the most delightful toy, or the most useful piece of household furniture, he can possess, and it will follow that her education ought to be just such as will qualify her for these purposes. To render her the more charming to the eyes of her admirers, she must not be suffered, even in her childish years, to strengthen and invigorate her frame by strong bodily exercise; No; her already delicate form must be softened down to the last degree of effeminacy, that her person may be the more attractive: though her health should suffer by the plan adopted, what is that in comparison of the evil avoided, of the least degree of robustness, or masculine appearance? She must not be suffered to acquire a firm and independent tone of mind; for she is not to conquer (as it is called) by reasoning, by the display of intellectual excellence; but by yielding weakness, the cunning exercise of the passions, the glare of external blandishments, by the enchantments of animal attractions. A knowledge of letters and science would add nothing to the beauty of her face, or the delicacy of her form; it is true they would enrich her mind and fit her for intellectual intercourse; but men seldom look for companions in their intellectual pursuits when they seek the company of women. Thus, I fear, the principle I wish to explode, has, by its influence on female education, laid a foundation for frivolity of manners, when the germ of noble sentiments and exalted virtues should have been implanted. If it be not from this, from what principle is it, that the liberal education of daughters is almost totally neglected, while that of sons is so carefully attended to? Say, on the contrary, that the female mind is capable of the same culture and improvement as that of the male, that their souls are intended to mingle with each other and be companions, and it will follow that the one ought to have as liberal an education as the other, that the more they resemble each other, in mental improvement, the greater will be their mutual happiness: as all enjoyment among creatures appears to result from the suitableness and agreement of objects.

I do not say that no pains should be taken to form the person of the female, much less that she should be careless of her person; by nomeans; her frame is the workmanship of God, and when not deformed by affectation and vanity, is perhaps the most pleasing sensible object on which the eyes of man can be turned; but I contend that the exterior part ought not to be deemed the most important, ought not be attended to at the expence of the more noble part, the soul; unless it can be proved that the most pleasing image is equal to a well informed rational being. So far from a liberal education weakening the effect of the female form upon the other sex, it would, I conceive, add to it. Is it not more pleasing to see the countenance vivified by noble sentiments and generous

feeling, the soul of intelligence beaming from the eyes, and an air of dignity diffused over the whole person and conduct, by enlarged views of things and elevated ideas; than it is for the face to be indicative, however well formed, of grovelling ideas and low passions, the eyes sparkling with vanity, the person simply the centre of attraction to animal passions, and the conduct expressive of littleness of mind? Is not instructive and animating conversation more engaging, to the heart of man, than chitchat and frivolity?

To be instructed in their duties as wives and mothers is undoubtedly an essential part of female education: they should also be well informed upon every subject which relates to domestic economy; but I see not how this would clash with a liberal education. The other sex is supposed capable of learning the duties of husbands and fathers, of acquiring the knowledge of a trade, or regular profession, consistently with their receiving a liberal education. I cannot see how knowledge of any kind, or the greatest enlargement of soul, would disqualify for any relative or social duty. I do not condemn outward embellishments, when they are not made a substitute for the embellishments of the mind, when unattended with affectation and vanity. Girls should certainly be taught to be modest in their behaviour, courteous and pleasing in their manners; but it is not necessary that their education should be narrow in order to their being modest, as it does not appear that ignorance is so often the parent of modesty as of pride and superciliousness; nor does it appear that contractedness of mind is likely to produce courteous and pleasing manners. But I must break off, this letter, being already longer than I intended.

I remain,

WISBEACH,
MARCH 21, 1800.

Yours &c.

R. W.

ESTIMATE

OF

THE PROBABLE NUMBER OF WORSHIPPERS IN LONDON.

THE inhabitants of London were half a century ago, computed at a million, since that time they have greatly increased. What may be the number of them now is much disputed: perhaps a million and a half is a probable estimation. It can hardly be less, if we judge by the vast increase of building which has taken place during the last forty years.

Our present inquiry is, How many of the inhabitants of London are in the habit of publicly worshipping God?

In order to answer this question, we will estimate the number of the different places of worship, and the average number of persons frequenting them, and we shall see what is the number of worshippers compared with the inhabitants at large.

There are one hundred and two parish churches, or, if we reckon the out-parishes, which are included in the bills of mortality, the number of which is twenty one, then there are - - - - - - - - - 123
Chapels of the established religon (to say enough) - - - - - 100
French, Dutch, German, Danish, Sweedish protestants - - - 025
Jews' Synagogues - - - - - - - - - - - - - - - 004
Dissenters of all kinds, including Methodists, Quakers, and Catholics 300

Total places of public worship - - - - - - - - - - - 552

Were we to allow a thousand persons to each place of worship, this would only amount to five hundred and fifty two thousand worshippers: a little more than one third of the inhabitants within the bills of mortality.

But let it be observed, that half the places of worship are of such a size, as not to admit five hundred persons with convenience.

And again, that more than half, both of churches and meeting houses, that are large enough to contain a thousand, are seldom ever half full. If therefore we allow upon an average, five hundred persons to each place of worship, the number would be two hundred seventy six thousand: a very small portion indeed compared with the whole.

But even this is probably too great a number, for it is a well known fact that many of the largest churches and dissenting meetings in London, are, in a manner, deserted: seldom having more than an hundred worshippers in them, and a great many not even half that number.

The Methodists, indeed, are well attended, both in church, and meeting: and so are the Catholic chapels, and a few popular dissenting ministers; but the great bulk of the inhabitants of London do not even maintain *a form of godliness*, and of those who preserve some form, how few, comparatively, feel the vital power of divine truth. Why should we send Missionaries to the ends of the earth? are there not heathens in abundance at home?

SENEX.

ANECDOTE
OF
THE LATE MR. ROBINSON, OF CAMBRIDGE.

BEING one day in company, where a gentleman present of great orthodoxy was complaining of the errors of *Arminianism, Arianism, Sabellianism, Socinianism,* &c. Mr. Robinson very gravely mentioned a minister, well known to all the company, whom he said was fallen into one of the most destructive *isms* that any man could be troubled with. The company was alarmed. The orthodox gentleman in particular eagerly inquired, "Pray, Sir what is it Mr.— is fallen into? is it *Arminianism?*"—"Oh! no, Sir, that is a little *ism*,"—"Is it *Arianism?*"—"I wish it was nothing worse," said Mr. Robinson,—"I hope it is n

Socinianism," continued the interrogator.—"It is much worse than that."—The horror of the company was excited, and every eye was fixed on Mr. Robinson.—"It is," said he, "the *Rheumat*-ISM, of which he is very bad."

L.

MURDER

PREVENTED BY THE NAME OF GOD.

MRS. G. J. was a very singular character, and had as little sense of religion as almost any person living. In the former part of her life she had a quarel with her husband in which he thrashed her. She so resented it as to separate beds, and also coolly took a resolution to kill him, of which she very *coolly* informed him. He did not believe her. She took opportunity to get into his chamber one night when he was asleep, and with a wooden mallet meant to knock his brains out. She struck him a blow on the head; he exclaimed "For *God's sake* don't kill me." She immediately desisted. "Had it not been for the name of *God*," said she, "I should have murdered him immediately." I had the account from her own mouth. They lived many years afterwards, in the same house, but seldom spoke to each other.

W. VIDLER.

MISCELLANEOUS MAXIMS AND THOUGHTS, BY W. MATTHEWS.

I.

IF a man would be happy respecting worldly friendships, he must neither court nor desire them. He may be more rationally happy without them, and then his happiness will stand on the most secure basis.

II.

If a man, who has little money, would be respected for his knowledge, he must not venture to converse much on common or trivial subjects: men will not make allowances to him as to a rich man.

III.

Universal and *equal* good-will keeps the mind social towards the world: the man who attains it discharges much Christian duty—while he finds that *familiarity* is not essential to the happiness of others or himself.

IV.

If thou spend a whole day in needful labour, and get weariness, be not uneasy; if, through such a day, thou hast been keept from *sin* it is a step well taken towards the end of all weariness.

V.

Why so much solicitude to converse, on familiar terms, with men of distinguished abilties and fortune? Why so much servility for the attainment of such a distinction, or so much uneasiness at disappointment? There is a privilege still more valuable, within the most common reach: we may converse at pleasure, and without ceremony, with the most illustrious men in *their works*: wherein also they have been careful to say those things which they thought the most worthy of being said, and in the best manner they could. Add to this, that such a kind of converse, while it instructs us at our own pleasure, is in no danger of alloy or interruption from the casual variation and resentment of the human mind,

VI.

If thou wouldst be a wise man, desire not to have any particular favourite or confident, on the ground of *mere friendship*; such an one, of thy own sex, will wound thy soul deeply if he prove unfaithful; and if a woman, especially a young woman, it is more than possible that thou wouldst be too much enamoured for thy situation.

VII.

Seeing the vanity of particular attachments and recreations, forego them all—seek quietness in private industry, and in the hours of leisure, for certain improvement without danger, prefer good reading to the casualties of any common conversation.

VIII.

If thou art favoured to know that thou hast many imperfections, not only desire to overcome them, but make suitable allowances for those of others.

IX.

It may be wise in us to refrain from speaking of any man's general or particular faults, unless the occasion absolutely call for it. Such faults will be seen, as faults, without our dwelling upon them; and it more concerns us to shew forth our dislike by our own better conduct, which will speak louder than words.

X.

If a man think himself called to preach to others, he should consider that call as the most awful which can be given, and regard it accordingly. Under such a call, it is not strange if many things are *forbidden* him, for his own and the church's good: he shall rather wonder how he can have too little of the commerce of this world.

XI.

Never call a man *rogue*, or bluntly charge him with dishonesty; few men can bear either: if thou believe a man to be dishonest, coolly and clearly state thy reasons against him, and leave him to draw the conclusion: thou wilt be in danger of hurting thyself by doing otherwise, and of making him worse.

XII.

If thou rashly say a thing which ought not to have been said, confess thy fault as soon as thou canst: it is the least atonement thou canst make. If thou rashly engage to do a thing which ought not to be done, do not make bad worse by persisting to do it for thy word's sake.

XIII.

The cares of this life being necessarily many, is it not wise to make them as few as possible by contentment in a little business?

XIV.

Much business bringeth much worldly care; and what can compensate for the loss of time, that is voluntarily and unnecessarily incumbered?

XV.

If we let the inward instructor speak, and be obeyed in little things, we shall never want a guide in great ones.

XVI.

Guard against hastily becoming a surety for thy supposed friend, and thou shalt have the fewer enemies, and the fewer troubles.

XVII.

Well did the wise man say, "Riches certainly make themselves wings, and fly away as an eagle towards heaven!" *Prov.* xxiii. 5. And the royal Psalmist, "He gave them their request, but sent leanness into their soul!" *Psa.* cvi. 15.

XVIII.

All true riches centre in the mind; but the love of outward grandeur and pleasure makes the poverty of the spirit!

XIX.

Sweet are those thoughts into which neither the lust of the eye, the lust of the flesh, nor the pride of life, enter!

XX.

Be not over-earnest in the pursuit even of those outward objects that may seem the most proper for thee; for steadiness and calmness of mind make a present good, which over-earnestness of desire may destroy.

POETRY.

A YOUNG MAN'S WISH.

THOU great redeemer of my soul,
My body too is thine,
And all my temporal concerns
I to thy choice resign.

Do thou direct my ev'ry step,
And guard from ev'ry snare;
I know I am no longer safe
Than while I am thy care.

Keep thou my heart, keep thou my eye,
And bridle thou my tongue;
Weaker than weakness, Lord, I am;
Hell and my lusts are strong.

Give me submission to thy will,
Thy glory be my aim;
What thou wouldst have me may I do,
And may I be the same.

O place me in that state wherein
I most may honour thee;
If what I wish would move me thence,
Lord, never let it be.

Grant a companion, if thou please,
A real child of thine,
And with thy blessing fill the hands
Thou dost together join.

Her may I love, not idolize,
And mutual be the flame;
All our desires united be,
Still to revere thy name.

Chuse Thou for me, whose piercing eye
Can fathom ev'ry breast;
If I should chuse, how soon may I
Be curs'd instead of blest!

Person and portion I would leave,
Supremely wise, to thee:
Thou only knowest who and what
Would be the best for me.

If riches would but lift me up,
Or some how me ensnare,
Grant poverty to keep me low,
And grace the weight to bear.

Or if I should but fear or faint,
Or steal if I be poor,
Give me the riches that I want,
And not one farthing more.

But rich or poor, or fair or plain,
Give me a wife with grace,
And this good token of thy love,
That she's a child of peace.

Better to live, if so thou please,
In cottage mean and cold,
Than in a mansion-house to dwell,
Tormented with a scold.

But if I need to have a scold,
With temper sour and rough,
Do thou with grace subdue the plague
When I've been try'd enough.

CHATHAM. J. A.

ESSAY ON FRIENDSHIP,

DELIVERED

AT THE PANTHEON, EDINBROUGH,

April 12, 1792.

BY R. CUMMING.

NOT noisy war, which fires the hero's soul,
Nor meek-ey'd Peace, nor commerce, source of wealth,
Nor gold, nor pow'r, boast of th'ambitious great,
Nor rights of man, which warms the patriot's breast,
Nor Science fair, nor poet's fame, I sing;
As once when here * the laurel due entwin'd
Its fairest blossoms round a Ramsay's brow,
And deck'd the temples of Edina's bard †;
But sacred FRIENDSHIP, with her angel form,
Who to the mind gives dignity and worth,
And through society spreads the richest sweets.
High her descent—fair daughter of the skies,
And brightest image of her Sire divine.
Nature, new-born, beheld her fair approach,
Immortal flowers strew'd her etherial path;
The muses in her train their golden lyres
Attun'd to notes sweet as seraphic song:
The smiling earth, receiv'd her radiant steps,
And mankind hail'd her with enraptur'd joy:
With them she wander'd through those pristine scenes,
Th' abodes of Freedom, Innocence, and Peace,
Mild and serene as their unsullied minds,
Whose passions (unto discord strangers) mov'd
In harmony divine. When vice appear'd,
She from his horrid form recoil'd; she fled
The once-lov'd haunts of men, nor since return'd,
Except to those whom VIRTUE's gentle pow'r
Has rais'd sublime above the giddy crowd.
Not wealth nor pleasure e'er could court her hence,
Nor pow'r, though midst the splendours of a throne,
Nor wit, nor beauty, if devoid of truth,
Can once allure her from her sacred fane.
Too pure to mix with vice, th'invidious mind

* Alluding to a former poetical debate in the Pantheon.

† R. Ferguson.

Her heav'nly beauties ne'er with pleasure view'd,
Nor felt her pow'r. She never warm'd the breast
Of grov'ling Avarice, nor gently thaw'd
The sordid miser's callous frozen soul;
'Tis only with pure minds she will reside;
'Tis only hearts congenial she unites.
The pow'r of Friendship on the human mind
Is uniform in kind, but acts in modes
Which vary oft, as circumstance directs.
Her inspiration 's not the sudden flow
Of fancy unrestrain'd, allur'd by shew
Or incidents of chance, but founded deep
On intimacy, observation close
On similar virtues, dispositions such
As move harmonic. Hence this living flame
Acts and re-acts with mutual force; inspires
Alike our motives, movements, and our ends;
Minds mix alike with minds, alike receive
Her sacred eddies, and her influence pure.
From the rude touch of meanness, cold neglect,
The breath of falsehood, still this power shrinks,
Like as the bud, just opening to the view,
Before the nipping frost. This flame, if quench'd,
Will ne'er again with mutual ardor rise:
This union close and chaste, if once dissolv'd,
Will ne'er with mutual confidence rejoin.
This heav'nly principle is not that pow'r
Which melts the bosom at the tale of woe,
Nor that which stimulates the gen'rous mind
To aid distress: nor yet that gentle flame
Which warms the youthful lover, when his eyes
Enraptur'd gaze on those bewitching charms
Which grace with elegance the female form,
Which glow in living beauties on the mien,
And from the fair one's eyes their lustre dart.
However pure those pow'rs or passions be,
Friendship must nearer to perfection rise:
Motives and ends the former may excite,
To which alloy in some degree adheres;
This Friendship still rejects, and still repels,
As incompatible with her pure laws.
She through the soul sensations doth diffuse
Sweet as the breath of morn, or balm of spring;
Sorrow she sooths, the wounds of anguish heals,
Excites that pleasure which must ever rise
From unity of hearts without reserve,
From mutual confidence, and conscious worth.

TO BE CONTINUED.

THE

UNIVERSALIST'S MISCELLANY

FOR APRIL, 1800.

NATURAL HISTORY.

THE ocean is one of the grandest spectacles which nature presents to the human eye. Its size, its perpetual motion, its saltness, its various productions, and its general utility to man, all claim our attention: accordingly, it has been the subject of philosophical research from the remotest period. "As the earth is full of the riches of Jehovah, so is the great and wide sea, wherein are things innumerable, both small and great beasts: there go the ships: there is that leviathan (whale) whom thou hast made to play therein. These all wait upon thee: that thou mayest give them their meat in due season. That which thou givest them they gather: thou openest thy hand, they are filled with good." Such were the reflections of the Hebrew monarch, when he contemplated the works of Jehovah in the deep.

The great naturalist, Buffon, supposed the land and sea to be nearly equal upon the surface of the globe; but in this he was evidently mistaken, for whoever looks over any accurate map of the world, will see that the ocean is greatly superior, in extent, to the earth. Buffon calculated, indeed, upon the existence of a vast southern continent; but the voyages of Captain Cook have demonstrated, that the south pole is destitute of land. The proportion of water to land has been reckoned as three to one: but we doubt whether this is giving to the ocean its due extent: four to one seems to us to be nearer the existing fact. This immense body of waters is known to be diffused round both the old and new continent to the south; and it is highly probable that they surround them to the north, but the ice in those regions has stopped our inquiries. The ocean indeed is one extensive sheet of water, and no one part of it is divided from the rest, yet geographers have distinguished it by different

names; as the Atlantic or Western Ocean; this divides Europe and Africa from America, and is about three thousand miles in width. The Pacific Ocean, or South Sea; this is ten thousand miles over, and divides America from Asia. The Indian Ocean, which divides the East Indies from Africa, and is about three thousand miles wide. There are many other smaller divisions, which, as we are not writing upon geography, we shall not mention.

Almost all the rivers of the earth terminate in the sea, but so vast is this general receptacle of waters, that it is not apparently increased by their tribute, nor diminished by their failure: it still continues the same. Indeed, what is the quantity of water in all the rivers and lakes in the world compared to the ocean? Buffon makes an estimate of their comparitive contents, which greatly shews their disparity. He supposes the sea to be, on an average, a quarter of a mile in depth, and reckons it eighty five millions of square miles in extent. This measurement will produce above twenty one millions of cubic miles of water; vast and prodigious indeed! And yet this is far short of fact; for Buffon did not think the sea to be so large as it really is. The river Po, which is a thousand feet broad and ten feet deep at its mouth, and runs at the rate of four miles an hour, will take twenty-six days to discharge one cubit mile of water. From the quantity of ground which the Po, with all its influent streams, covers, he supposes that all the rivers in the world furnish about two thousand times that quantity of water. In the space of a year, therefore, they will have discharged into the sea above twenty six thousand cubic miles of water: so that it requires eight hundred years before they have discharged as much water as the sea at present contains! How sublime is that image of the prophet, who describes Jehovah as holding the ocean in the hollow of his hand!

Various and opposite have been the opinions of philosophers concerning the original size of the sea. Some have contended that the whole earth was at first covered with water, except one single mountain; and that the sea had been gradually decreasing and the land growing ever since. According to these, the time may arrive when the earth will become one vast dry and parched desart; of which Arabia Deserta is only a faint type. They have recourse to the supposed vegetative nature of stone to convince us that the quantity of earth is continually increasing, and consequently, that the surface of the sea is diminishing in extent. They assert, also, that all that quantity of moisture, which is imbibed by plants, is lost to the general mass of waters, being converted into earth by the putrefaction of vegetables. They bring forward facts of the sea having left its ancient shores, of bays and harbours being choked up, of towns and cities that once were famous seaports being now miles, or even leagues, within land; even many mountains, say they, give evident proof of having been in a submarine state.

Thus would they persuade us that the moisture of the globe is perpetually lessening, that though it may be a benefit to mankind in a certain state of its progress, yet that the latter generations of men will be gradually parched and scorched to death!

On the other hand it is asserted that the waters are always increasing and the land diminishing. The height of the mountains, say they, is continually lessening; exposed to the violence of every storm, the hardest rocks must at last give way and tumble down. The rivers are continually sweeping along with them particles of earth which they deposit at the bottom of the sea. Both the depth of the ocean, then, and the height of the dry land must be always decreasing; the waters, therefore, unless a part of them were annihiliated, spread over a great extent of surface in proportion as these causes operate. This reasoning they confirm by facts. In the reign of Augustus the isle of Wight was a part of Britain, so that the natives crossed over to it, at low water, with cart loads of tin; yet that island is at present separated from Britain by a channel more than half a mile wide. The Godwin sands were once the fruitful estate of Earl Godwin. Nor are the incroachments of the sea confined to Britain, but are observable equally in other countries; from hence they conclude that at some distant period the whole earth will be inundated.

Happily for mankind, all this is only to be feared by the speculative philosopher, who sits in his closet and weaves systems which nature disowns. We deny not the facts which are brought forward by either party; but we assert that their application is wrong; for though we fully grant that the sea recedes from some shores, and incroaches on others, yet this is owing to local causes, and rather proves that the land and water, in a long course of ages, retain nearly their former dimensions. Can any proof be given that the height of the mountains is decreasing? Are the Alps or the Apennines, or Taurus, or Caucasus, less lofty now then they were two thousand years ago? A French philosopher, *M. Gensanne*, pretends that the Pyrenean mountains become an inch lower every ten years. But, according to his own calculation, it would require a million of years to level these mountains with the plain, though they should continue to decrease at the same rate; and other philosopherss tell us that even this rate is constantly diminishing!

No doubt but many mountains have suffered in their height and size, from a variety of causes; the rain also washes down particles of earth from them; and storms, and frosts, and earthquakes, have destroyed some of the hardest rocks. But the effects produced by these causes are small indeed, and hardly perceptible upon the large scale of things. Nature is so formed by its great author, as to guard continually against such effects as might overturn the established system. Mountains are formed of the most durable materials; and where they are covered with earth, it is bound together by a thick and firm matting of grass, and thus secured from the rains; and should accident deprive it of this covering, care is taken immediately to supply the defect. For even should the earth be swept away from the surface of the rock, nature has still such recourses left as to restore things to their former state. Many kinds of moss seem to be formed for that purpose: they take root upon the bare rock, and furnish as they decay a sufficient bed for several of the hardy mountain plants.

These perish in their turn, and others succeed them. The roots of the plants bind fast the earth as it accumulates, more plants spring up and spread wider, till, by degrees, the whole surface is covered with a firm coat of grass. Even the rain hastens the process, not only by its moisture, but by communicating a certain portion of earth, which is always contained in rain water.

As to the vegetation of stone, an argument advanced by the philosophers who contend for the decrease of the water, it is, we believe, an idea that is now given up by all parties. The conversion of water into earth, has also shared the same fate, because it is unsupported by experiment, and contrary to every thing that we know either about earth or water.

Immeasureable as the waters of the ocean seem, yet they are mostly rendered subservient to the necessities and conveniences of so little a being as man. The question has been asked whether they were made for man alone? Unimportant as this inquiry is, yet philosophers have arranged themselves on each side. The sea, say some of them, contains a multitude of animals, but a small part of them are known to man, the rest were therefore made for their own benefit, and not for man. Others observe that every thing with which man is acquainted in the sea, is brought under his dominion, or in some manner conducive to his service: and that therefore the sea was made solely for his use.

It is, perhaps, a selfish idea, that God has made nothing but for the immediate use of man. Animal enjoyment is the gift of God, and in order to the exercise of this in the lower ranks of creatures it is not necessary that man should exist: nay his existence is an evident abridgment of the happiness of other creatures, who have more liberty and enjoyment where his empire is not known. It is enough that the Deity has endowed us with abilities to turn every thing to our own advantage; even the great and wide sea itself. He has made these things perhaps for other uses; but he has given us faculties to convert them to our own. Whether the world was made immediately for our use or not, it is evident that we were made to enjoy it, by the powers with which we are furnished to subject it to our service. Perhaps this is all that is meant by the grant in Gen. i. 28.

Man is therefore the lord of all this sublunary creation; the savage beast, the poisonous serpent, with all the untameable and rebellious offspring of nature, are destroyed in the contest, or driven at a distance from his habitation. The extensive and tempestuous ocean, instead of limiting or dividing his power, only serves to assist his industry, and enlarge the sphere of his enjoyments. Its billows, and its monsters, instead of presenting a scene of terror, only call up the courage, and exercise the invention, of this little intrepid being. Dangers, indeed, there are upon the deep, storms and tempests, currents and calms, may be fatal to him, but to such an extent do his abilities and courage reach, that he generally passes them in safety: and, alas! the greatest dangers which he now fears upon the deep, are from his fellow men,

When we consider man in an uncivilized state, there is but little of the habitable globe that seems made for him. But when we consider him as accumulating the experience of ages, in commanding the earth, there is no part of it but what submits to his controul, and subserves to his pleasure. What a poor contemptible being is the untutored naked Indian, standing on the beach of the ocean, and trembling at its tumults! How incapable is he of traversing its vast surface, or converting its tides and currents to his service. He cannot say, Behold an element made for my enjoyment. He considers it as an angry Deity, and deprecates its wrath. But it is very different when he has exercised his mental powers, when he has learned to find his own superiority. It is then that his dignity as a rational creature begins to appear, and that the great Creator is justly praised for having been mindful of man, for having given him the earth for his habitation and the sea for an inheritance.

No doubt but the first attempts of man upon the ocean were short and cautious, and probably were also deemed as presumptuous as the daring flights of our modern aerial adventurers. Whether the science of aerostation will ever be cultivated so as to be of equal benefit to man as navigation has been, remains yet to be proved: though there are not wanting some men of science who are very ardent in their expectations on this head. If Mr. Blanchard perform his intended voyage from France to America in safety, it will no doubt bring air balloons greatly into fashion.

Some have contended that men received the first hint of navigation from Noah's Ark. That the ark gave ideas upon the subject which men had not before may be freely granted; but to suppose that men had never used a boat to cross a river, or a narrow arm of the sea, during the antideluvian age, is hardly probable.

The power which man has obtained over the ocean, was at first enjoyed in common; and none pretended to an exclusive right in that element where all seemed intruders. The sea, therefore, was open to all till the time of the emperor Justinian, in the sixth century, about which period the imperial grants vested the sole right of fishing in the neighbouring sea to those who inhabited the coasts. The Thracian Bosphorus was the first that was thus appropriated: and from that time to this it has been the struggle of most of the maritime powers of Europe to obtain exclusive property in this element. The republic of Venice used to claim the Adriatic. The Danes are counted to be in possession of the Baltic. The French and English long contested the dominion of the channel, which has been adjudged to the English by a long train of naval success; hence this triumphant nation has claimed a sovereign dominion over the ocean in general.

It is owing to our dependance upon the sea, and to our commerce there that we are so well acquainted with its extent and figure. The bays, gulphs, currents, and shallows of the ocean are in many places more examined and better known than the provinces and kingdoms of the earth itself. The hope of acquiring wealth by commerce has carried man to much greater lengths than the desire of gaining information would have

done. In consequence of this, there is scarce a strait or an harbour, scarce a rock or a quicksand, scarce an inflexion of the shore, or the jutting of a promontory, that has not been minutely described. But as these present very little entertainment to the imagination, or delight to any but those whose pursuits are lucrative, they need not be dwelt upon here. While the merchant and the mariner are solicitous in describing currents and soundings, the naturalist is employed in observing wonders, though not so beneficial; yet to him of a much more important nature. The saltness of the sea seems to be the foremost.

Arlstotle supposed that the sun raised dry saline exhalations from the earth, and deposited them upon the sea; hence the saltness of the sea, say his followers, and hence also the sea is more salt at the top than at the bottom. For many ages, this solution was deemed sufficient; but experience has at length proved its fallacy; for sea salt is never raised by the power of the sun, all the vapours that are exhaled by it being perfectly fresh, and sea water is not salter at top than at bottom. Capt. Ellis let down a sea-guage in latitude twenty-five degrees, thirteen minutes north, and longitude twenty-five degrees, twelve minutes west, to take the degrees of temperature and saltness at different depths. It descended one mile and eleven fathoms He found the sea salter and colder in proportion to its depth till the guage had decended 3900 feet, when the mercury in the thermometer came up at 53; but the water never grew colder, though he let down the guage 2446 feet lower. At the surface the thermometer stood at 84. Whether the saltnes saltered after the depth of 3900 feet the captain has not said.

The sea contains the greatest quantity of salt in the torrid zone; as we advance towards the poles it diminishes till it is almost lost. Under the line it has been found to contain a seventh part of solid contents consisting chiefly of sea salt. In the Mediterranean one twenty seventh part. At Carlscroon in Sweeden one thirtieth part, and on the coast of Greenland much less. This deficiency of salt probably contributes much towards the prodigious quantities of ice which are met with in the polar regions; for salt water requires a much greater degree of cold to freeze it than fresh. The ancients thought that the sea never froze, and even the moderns have supposed that sea ice is originally formed in the mouths of rivers, or in the *freshes* which are found in their neighbourhood. Buffon made the great quantities of ice which abound in the high southern latitudes, an argument for the existence of a continent in those regions. But it is now well known that great quantities of ice are formed at a considerable distance from land.

The great Mr. Boyle supposed that the saltness of the sea was owing to two causes; first, the rocks or masses of salt at its bottom; secondly, that the rains, and rivers, and other waters dissolve salt in their passage through many parts of the earth, and at last convey it to the sea.

According to this hypothesis the sea is continually increasing in saltness, and must be so till it be entirely saturated; for the rocks of salt below continue to dissolve, and the rivers, &c. continue to bring their stores of salt. This must for ever remain in the sea, for salt does not rise by evaporation; nothing but fresh water is exhaled by the sun.

Dr. Halley speculates upon this ground so far as to lay down a method of finding out the age of the world by the saltness of the waters of the sea.

"For if it be observed (says he) what quantity of salt is contained in a certain weight of water, taken up from the Caspian Sea, for example, and, after some centuries, what greater quantity of salt is contained in the same weight of water, taken from the same place, we may conclude, that in proportion as the saltness has encreased in a certain time, so much it must have encreased before that time; and we may thus, by the rule of proportion, make an estimate of the whole time wherein the water would acquire the degree it should then be possessed of."

Dr. Goldsmith remarks on this, That an experiment begun in this century, and which is not to be completed till several centuries hence, is a little mortifying to modern curiosity: and he also doubts if the inhabitants round the Caspian Sea, will be inclined to undertake the enquiry. He might have urged a much stronger objection against this theory, namely, that it is an unfounded one, notwithstanding the great names which support it.

If the rivers convey saltness to the sea, it is very surprising that there should be no discoverable saltness in the rivers themselves. Again, every great body of water must be salt that receives large rivers, if the rivers convey saltness to the ocean. But this is not the case, for the Palus Meotis, and the great lakes in America, are fresh. Also, if the sea receive any of its saltness from the rivers, why is it not equally salt every where? But this we know is not the case, it being much salter at the equator than near the poles.

As for the subterraneous mines of salt which are supposed to abound in the bottom of the sea, though it be granted there are some such, yet if the sea were constantly dissolving salt from them, it would soon become saturated, as none of its salts can ever possibly escape it by any method that we are are yet acquainted with. And if the sea were to become saturated, neither fishes nor vegetables could live in it. It is impossible, indeed, to suppose that the waters of the ocean were at any time fresh since the creation of sea fishes and sea plants: for these will not live in water that is saturated with salt, so neither will they live in water that is fresh. We therefore conclude that the Deity created the waters of the sea of a saline quality, and that they have retained it in nearly the same degree in all ages.

TO BE CONTINUED.

DISSERTATION ON DREAMS.

Continued from p. 95.

THE action of the soul upon the body has been supposed by others to be the cause of dreams. This thought does not strike at first view with the same absurdity as the foregoing one. The soul is certainly an active powerful agent, as we know by daily experience. How far its powers extend we do not yet, perhaps, fully know. But this thought has great, if not insuperable difficulties. How can the soul act with such power, and yet not be conscious that these operations are her own? We often dream of many other persons, and sometimes such persons as we have never seen before; we hear them, see them, converse with them, handle them; we receive various impressions from them, or communicate impressions to them. There is not an emotion of the mind but what we can receive and communicate, nor a bodily action but we at times perform, or see performed by others in dreams. We have sufferings as acute and joys as high in our dreams as in our waking hours. Now can the soul be both agent and patient in the same action? Can she produce all these images, and not be sensible that it is her own work? Can she thus act and be acted upon, and not be conscious that only herself is the cause of the whole? There is nothing analogous to this in our waking hours. Nor can we have recourse to any known principle of the human mind, to give a shadow of support to the idea that the soul's action upon the body is the cause of dreams.

If neither the action of the body upon the soul, nor the action of the soul upon the body will account for the cause of dreams, there remains but one cause more that we can imagine, and that is, the action of some other spirit upon the soul while we are asleep. To this many objections have been made. But let it be considered that on all other grounds dreaming seems impossible; on this ground it is possible: and as the fact is certain, that we often do dream, why should we reject the only possible solution of the phenomenon because it has some difficulties attending it? That there are spiritual agents existing, seems highly reasonable, in the nature of things, and that they are of various orders, capacities, and moral attainments; but revelation sets this fact in a clear light, and assures us that there are thrones, dominions, principalities, and powers, both of good and evil angels. We know indeed but little of their nature, powers, and faculties; yet it seems reasonable to suppose them to be as various and diversified as those of men, among whom we meet with the serious and the comical, the lively and the phlegmatic, the angry and the placid, the envious and the benevolent. And why may not the natural disposition of spirits, or their acquired habits, give a bias to their actions as well as to those of men? Their employments or amusements admit doubtless of vast variety.

It is said, if our dreams are owing at all to the influence of other spirts, would they not be more coherent and rational than they usually are? It

may be answered, that the manner and way of action of different spirits is to us unknown, and whether they mean seriously to employ, or only to divert and amuse themselves in our dreams, we do not determine, but very probably often the latter. Certain it is, that many men, not otherwise deficient in understanding, do frequently amuse themselves in things as trivial. And after all, the incoherence and irrationality of many dreams may be owing to the indisposition of the organ rather than to any imperfection of the agent by which they are caused.

But is it reasonable to believe, that the Creator has given power to any spirit to exercise such an agency over the minds of men, as this solution of the cause of dreaming admits of? Does it comport with his wisdom and goodness so to do? It may be replied, that no agency is contended for more than what is exercised by one man upon another when both are awake. We give to and receive ideas from each other continually: we can excite all sorts of feelings in each other's minds, sorrowful and joyous, disgustful and affectionate, horrible and pleasing, virtuous and vicious; and this only by words, or even by silent actions. Kindred minds particularly have a great ascendancy over each other; yet who ever thought of arraigning the wisdom and goodness of Deity in this.

It is granted, that if any man watch his mind and guard his thoughts with a virtuous strictness, that he will be much less liable to the influence of another; unless his understanding be convinced that he ought to receive it, and his will on that ground submit to it. Why may it not be as consistent to suppose the minds of men, from natural and moral dispositions, may be, in a peculiar manner, accessible to some spirit of similar dispositions? This implies no further power in spirits, either good or bad, than what we ourselves give them from our own habits. A person whose habits of life are virtuous, does not in his dreams plunge into a series of crimes; nor are the vicious reformed when dreaming; the choleric man finds himself offended by slight provocations as well in his dreams as in his ordinary intercourse with the world, and a mild temper continues generally pacific in sleep.

Again, some have objected to this hypothesis as giving ground to superstition; but it may be retorted that it is more reasonable to ascribe the cause of dreams to spiritual agency than to chance, which is a meer name that describes nothing, or to the power of matter which is a nonentity.

It has been objected also that this scheme is not philosophical; but it may be remarked that those who ascribe to chance and matter the phenomenon of dreams, ought not to reprove others for unphilosophical ideas. But why not philosophical? Is nothing to be honoured with the name of philosophy but what is perfectly demonstrable? If so, we must reduce even the philosophy of the present day into a very narrow compass indeed.

The evidence of spiritual agency in dreams, which perhaps will strike with most force, is to be found in the Scriptures. Joseph was divinely admonished in a dream to flee with the child Jesus into Egypt, and by the same agency in a dream, was directed to come back again. Angels

are mentioned as the agents in many dreams, as of Jacob in the vision of the ladder, Gen. xxvii, 10—15. and of the ring-straked and spotted cattle, Gen. xxxi. 10—12. Daniel's dreams also where explained by angels, chap. vii. 1, 16, 23. viii. 1, 13, 16. And from the whole account of them it seems they were caused by the agency of angels.

It is an ancient sentiment that dreams proceed from spiritual agency. Homer says,

Ονειρ εκ Διος εστιν,

Dreams are from Jupiter.

The sacred Scriptures speak of them as coming from God immediately, or mediately by the agency of angels and spirits through his permission: and the worse sort of dreams is expressly attributed to the same cause as well as the better. Thus Job complains, "When I say, My bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions." If therefore it be granted that some spiritual agents are the cause of some dreams, is it not most probable that other spiritual agents are the cause of others? And if one sufficient cause is investigated, why should we not rest contented, why look out for others? But there are some dreams recorded in Scripture which we should do injustice to the present subject not to mention. Judges, vii. Gideon, before he smote the Midianites and Amalekites, heard a soldier in the enemy's camp tell a dream: his companion give an interpretation to it thus: "There was a man that told a dream to his fellow, and said, Behold I have dreamed a dream, and lo a cake of barley bread tumbled into the host of Midian, and came unto a tent and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host." Now though there is no particular agency mentioned concerning this terrifying emblematic dream, yet it is evident that it was through the agency of spiritual power, and so Gideon believed, and was greatly strengthened by it and its interpretation: notwithstanding it was only the dream of an heathen soldier, interpreted by his comrade.

In Acts, xvi. we find Paul and his companions preaching the gospel in several provinces of the lesser Asia, till they came to Troas, a seaport of Mysia, near to ancient Troy. Here he had a vision in the night. "There stood a man of Macedonia, and besought him, saying, Come over into Macedonia and help us. And after he had seen the vision, immediately," says the historian, "we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them." Modern philosophy would laugh at Paul and his companions for being determined in their journey by a dream: but Paul had more piety, and perhaps as much philosophy as the wise men of the present day, who ascribe dreams to chance, or to the power of dead matter.

In the history which Matthew gives of our Lord's death, he says, "When Pilate was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have

suffered many things this day, in a dream, because of him." Who can doubt but that the dream of this heathen woman was monitory? and happy would it have been for Pilate had he regarded the admonition, and not have condemned the holy Jesus. But though "God speak once, yea, twice, in a dream, yet man regardeth it not."

We might mention the dreams of Joseph the son of Jacob, which were indicative of the future greatness of that virtuous and amiable youth; of Solomon at Gibeon, in the early days of his government; of Pharaoh's baker and butler, &c. all of which give proof of spiritual agency; but it is not necessary that we dwell upon these.

If God be a spirit, it seems more reasonable to believe, that there is a much greater variety of immaterial beings than of material, and that the universe is fuller of spirit than of matter. It seems, to many thinking men, a great fault in the philosophy of the present age, that it attributes too much to matter, and too little to spirit; whereas in reality the one is never more than an instrument, the other is always the agent. The principle of gravitation itself cannot be accounted for by any action of matter upon matter; for it is very well known that its power is answerable only to the solid contents of bodies, and not to their surface; it must therefore be resolved into some immaterial cause that penetrates the inmost substances of things, and exerts a power of which matter is altogether incapable: if therefore matter cannot act upon matter without the agency of some spiritual being, why should we think it strange to have recourse to such a cause for the production of such extraordinary effects as dreams. Thus it should seem that this hypothesis is supported by analogy.

In further support of this view of the subject, it may be observed, that there are many sensible persons living, who, at different times in their life, have dreamed of something happening to them, that has made a lasting impression upon their minds; and the thing has afterwards happened in the very same manner, and with the very same circumstances as before dreamed. How can these be accounted for by any reference to chance or matter? Do they not rather declare a superior original, and manifest a spiritual agency? And shall we ascribe some to spiritual and some to material causes? Where would be the philosophy of such conduct? Shall we not rather be consistent, and suppose that good spirits may inspire some as evil spirits may inspire others?

Perhaps my readers will indulge me here in relating a very striking emblematic dream of a young minister, which has had a considerable practical effect upon his mind for upwards of twenty years. He entered the ministry very young, being placed in peculiar circumstances, which made it his duty so to do. He never had any flattering ideas of the ministerial character. Labour, poverty, and reproach, were his expectations; but the weight and importance of the work greatly oppressed his mind, and caused great searching of heart, and perpetual and earnest prayer in him, that he might so perform his work as to be approved of when Christ came. During this exercise of soul he dreamed that he was in a populous city, and that his business there was to

carry a quantity of salt with him wherever he went, but particularly to go to the squares and public streets with it.

In this employ he saw many others also engaged, some of whom had got more salt than himself, and some less. He observed that such as carried their salt remissly and unconcerned, had it daily grow less and less, till at last the vessels of many were quite empty, though they still kept up their profession as carriers of it. On the other hand, such as carried it with care, had it continually increasing.

He observed also that some carried their salt in bags; these were continually losing in quantity; others in baskets, and of these some had open baskets and some covered. From an observation of these circumstances, he had great anxiety in his mind, having an earnest desire to know which was the proper method of carrying his salt, that he might not lose it: which he had been given to understand was an evil much to be feared. He thought himself in a place of great concourse with his salt, which had always been in an open basket, like those which he had seen market people carry apples in; he thought it had been increasing and growing heavier ever since the day he had first carried it; and as he had it hanging down his back, over his right shoulder, he felt himself in eminent danger of dropping it, which greatly distressed him.

In these circumstances he said, "O that some one would inform me how to carry my salt, that I may neither drop it, nor be so oppressed as I am with its weight:" when looking round, he saw a most benign middle-aged man approach him, with long flowing robes after the eastern fashion, and without any covering on his head. This person came up to him with a look of the greatest possible good will, and stood some time viewing him. At last the young man spoke, and requested direction about his burden. "Stand still, (said the benevolent figure) and I will instruct you." He then stretched out his right hand, and said, "Do you see that company of salt carriers?" The young man looked, and saw a great many at a distance, with various quantities of salt, which they carried in different ways. After he had considered them some time, his instructor said, "Many of these carry their salt in bags tied up: they will soon lose it. Some have it in baskets with lids to them, which they open only at times: this is wrong; it will not thus increase. Some have it in open baskets: this is right; but these do not all carry it alike; for some have it like yourself, hanging down the back: these are in danger of letting it fall; but the others have it standing upon their shoulder; there it stands both safe and easy: you must put your own in that position, and then you will always keep and increase it."

The young man replied, "Then, by the grace of God, I will get it upon my shoulder:" having so said, he with much difficulty got it up, and finding it to stand easy and safe, he awoke praising God: and behold! it was a dream.

"He that hath a dream, let him tell a dream."

Let us say a word or two on the use and abuse of dreams; for, like most other things, they are capable of both.

There is not a more fruitful source of superstition to weak minds than dreams. Such are elated beyond measure when they think they have had a propitious dream! and again, how are they terrified and dejected when they imagine it to portend some evil! This is an abuse indeed: how much more rational would it be to live dependent upon the care and goodness of our heavenly Father, submitting all our concerns to his providence, and making his word our daily rule of action. Thus we should avoid many follies and many anxieties of mind: we should neither be elated without reason, nor be depressed without cause.

The great reason why people pay such regard to dreams as to make them a rule of action, is, their earnest wish to be acquainted with futurity. Such a wish is not only vain, but wicked, because it evidently betrays a want of confidence in God, and of submission to his government. Besides, it is evidently happy for us that we are ignorant of futurity, as the knowledge of it would often greatly depress our spirits, and unfit us for the various active duties of life. Nothing can be more futile and vain than the common mode of interpreting dreams, namely, by the rule of contraries. The words of the prophet apply fully to this point; "Let not your diviners that be in the midst of you deceive you, neither hearken to your dreams, which ye cause to be dreamed; but ye shall seek me, saith the Lord, and find me, when ye shall search for me with all your heart." Jer. xxix. 8—13.

There are very few dreams worth telling; how unfit and unprofitable is it, then, to relate them in company, and eagerly to listen to some senseless interpretation of them: yet this is too often the case with many religious persons. Rather, let our words be seasoned with the salt of wisdom, administering instruction to the hearers.

Notwithstanding, God may, and I think does, at times, give a warning hint in a dream; yet this is comparatively not often. And if at any time we have had such a dream, yet we are never to depart from that rule of truth which God has given us in the Sacred Scriptures. It is an abuse of dreams, which has brought even such of them as are rational or divine into disrepute with many people.

I think it is a philosophical abuse of dreams which some have fallen into, who, on account of the wildness and extravagancy of them, have concluded that thinking is merely a bodily action, being, as they say, the proper operation of the brain: hence they infer the materiality of the soul. It may be granted that rational thinking does depend upon a right disposition of the body, as an instrument; but surely a right disposition of the body is not the efficient cause of rational thinking. The state of the body may help or hinder thought, but cannot effect it. Light may be obscured or reflected by an interposing body, according to the nature of such body, but what body will cause light?

Again, some would infer that there is no such thing as material substance in nature; because, say they, in our dreams, we have as strong impressions made upon our minds as when we are awake, yet it is granted that we have no bodily objects then before us to cause these impressions, therefore there is no more reality in one case than the other—it is all visionary.

The use of dreams is various, and chiefly of a practical nature. The difficulty of accounting for the cause of them has been already granted, and what has been said on that part of the subject has been advanced as probable rather than certain. I am not averse to any thing better that may be said to elucidate the subject farther.

If so common a thing as a dream is attended with such difficulties as to divide philosophers in their sentiments upon it, so that none of them are certain of its cause, we may surely infer that our understandings are very weak and imperfect, and not, in all cases, capable of compassing the causes of things; for however clear facts may appear, yet their causes are so far out of our sight, that we at most can only guess at them: let this teach us modesty and humility, both in our conclusions and in our commerce with men: let it also act as a stimulus to our researches, to add diligence to our inquiries; but never let us come to positive conclusion without certain evidence.

While the senses are inactive, and the avenues of the body closed up, the soul is endowed with sense and perception: we have often images and impressions of a more lively nature when asleep, than when awake: may we not, therefore, conclude that the soul is immaterial and immortal? It is certain the soul is in a great measure independant on the body; for though the body be asleep, and not at all affected by the objects around it, the soul is often surprisingly active. Are they not, then, of distinct and different substances? Else why shall one be heavy, and wearied by the labours of the day, and the other be still disposed to action? Why does the one stand in need of such frequent help by rest and sleep, and the other disdain all rest, and want no restoratives? The soul has her distinct joys and sorrows, pleasures and pains, while the body is senseless and asleep; why then may she not have her enjoyments, pains, and employments when the body is in the grave?

But the best use which we can make of our dreams, is, that they do in a great measure make known to us our own character. They not only discover much of our natural disposition, but also much of our moral tempers. In dreams we have no disguise, nature appears as it is; we wear, so to speak, our own natural colours. However we may restrain our strongest propensities when awake; yet in our visions we are off our guard. Ambition or humility, covetuousness or generosity, lust or chastity, revenge or forgiveness, will then be discovered without disguise: and the ruling passion of our souls will be made manifest. Here then a method offers itself of some improvement even of our sleeping hours; and if we will but mark the usual tenor of our dreams, we shall considerably increase in self knowledge.

A guilty conscience is the worst of evils. I pity that man who, when he retires to rest, is afraid of himself. His sleep is broken and disturbed. His dreams tormenting, and his retirements distressing: let such an one forsake the wickedness of his way, and the unrighteousness of his thoughts, and let him return to God that he may find mercy, so shall his days be virtuous, his nights serene, and his dreams pleasant.

Lastly, by night and by day let us reverence Jehovah. When we lie

down and when we arise, let us commit ourselves to him. He is about our path and about our bed, and spyeth out all our ways, and he is acquainted with all our thoughts; nothing is hidden from his eye. Let us realize his presence always; then, whether sleeping or waking, living or dying, we shall be always his.

P. S. The curious reader may consult, on the subject of dreams, Mr. Baxter's Inquiry into the Nature of the Human Soul—Bishop Newton's Dissertation on Dreams—Hartley on Man—and Dr. Beattie's Essay on Dreams.

REBELLION AGAINST JEHOVAH

AND

SUBJECTION TO HIM,

CONTRASTED,

A SERMON, BY THOMAS PAIN.

"The second Adam shall restore
The ruins of the first."

DR. WATTS.

QUOTATIONS.

"IF the blessed God should at any time, in consistence with his glorious and incomprehensible perfections, release those wretched creatures from their acute pain and long imprisonment in hell, I think I ought chearfully and joyfully to accept of this appointment of God for the good of millions of my fellow creatures, and add my joys and praises to all the songs and triumphs of the heavenly world, in the day of such a divine and glorious release of prisoners.

"The ways, indeed, of the great God, and his thoughts, are far above our thoughts and our ways, as the heavens are above the earth, yet I must rest and acquiesce where our Lord Jesus Christ, the Father's chief minister, both of his wrath and of his love, has left me in his divine revelation of Scripture, and am constrained, therefore, to leave these unhappy creatures under the chains of everlasting darkness, into which they have cast themselves by their wilful iniquities, till the blessed God shall see fit to release them: this would, indeed, be such a new, such an astonishing and universal jubilee, both for devils and wicked men, as must fill heaven, earth, and hell with hallelujahs of joy."

Dr. Watts, Pref. to Vol. ii. of The World to Come.

"Acts, iii. 21. Whom the heavens must receive until the restitution of all things—or restoration of all things, when all things shall be restored to that condition from which sin put them."

"Eph. i. 10. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him.—The meaning of the whole seems to be, that whereas the order and harmony of God's principal workmanship, intellectual creatures, angels and men, have been disturbed and broken by the entrance of sin into the world, all mankind, and many of the angels apostatized from him, God would, in his appointed time, give Christ, the heir of all things, the honour of being the repairer of the breach, by gathering together again the disjointed members of the creation in and under Christ as their head."

"1 Tim. ii. 6. He gave himself a ransom for all, to be testified in due time.—The word here translated ransom signifies the laying down one's life to save another's; he paid a ransom worthy to obtain the salvation of all men."

"Heb. ii. 9. That he by the grace of God should taste death for every man.—To render sin remissable to all men, and them salvable; God punishing man's sins in him, laying on him the iniquities of us all; and so God became propitious to all."

Poole's Annotation.

"We may as well expect all the clocks in the town to strike at once, as that all good people will be of the same mind; it is not so much our differences, as our imprudent way of managing them, that produces the mischief."

Mr. Philip Henry.

THE SERMON.

"They have rebelled against me." Isa. i. 2.

These words are a weighty sentence: the manner in which they are introduced calls for our serious attention. Jehovah, by the mouth of his servant the prophet, proclaims, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." The first verse informs us, that the text relates to the vision, which the prophet saw, concerning Judah and Jerusalem; and truly they were a rebellious people before the Lord, as is plain from the history of the nation of the Jews.

But it is my design to take up the subject in a more extensive point of view; and consider rebellion, not only as it relates to Israel, but attend to the subject at large. I shall therefore take notice,

I. Against whom this rebellion is.

II. Consider the nature of it: and,

Lastly, The consequences or fruits of it.

And while I am employing my thoughts on this awful subject, eternal spirit, by thy blessed influence, suitably impress my mind.

The person, against whom this rebellion is, I purpose first to consider. "They have rebelled against ME," saith the Lord. Jehovah is the rightful sovereign of the universe. To him the intire right of sovereignty belongs, and in him ALL the perfections of sovereignty centre. He is infinitely perfect: there in no imperfection in him. His law, or rule of his government, is in perfect unison with his nature; it is holy just, and good. ALL its commands are perfectly wise and good; they are not like the commands of many wicked monarchs, which are better broken than kept, in which case a rebellion may be justifiable; but the law of Jehovah is grounded on eternal principles of equity and truth.

This law is binding on ALL rational creatures which God has created. This is perfectly reasonable, because ALL had their being from him; "in him we live, and move, and have our being." And was it not for his upholding care we should return again to earth. It is impossible that there should be a creature without law to God: the worst absurdities would follow. A creature, under no obligations to God, could not be a creature of God: yea, such a creature would be a God itself. As every rational creature is under law to God, it follows, that a perfect obedience to the law of God is the proper duty of every creature. ALL the powers of the soul and body ought to be consecrated to Jehovah: the whole service of ALL creatures is his due.

I proceed, secondly, to consider the nature of this rebellion. It is a rejection of the sovereignty of Jehovah; the language of it is, "we will not have him to reign over us." It is to oppose his government, to cast off his law, and instead of loving the Lord God, with all the powers of soul and body, it is to hate him, and place the affections on other things. Hence wicked men are emphatically said to be, "Haters of God." Instead of yielding that obedience to him which his righteous law demands, it is to reject his service, and, in fact, to declare for independance: or, what is worse, to oppose him, and trample underfoot his authority.

Suppose a king, whose laws were just and good, and who had a just right to the throne, should have subjects who cast off all allegiance to him, and seek to dethrone and destroy him: such subjects we should consider were intirely out of their proper place. So in the case now under consideration, the creature leaves his proper place where he ought to be, and where God placed him, and casts off all allegiance to Jehovah; yea, does all in his power to dethrone him.

Thus the angels kept not their first estate, but left their own habitation; they broke the bond of union in which they stood, and instead of serving, honouring, and worshipping God their maker, they despised his authority, cast aside his law, and rebelled against him.

Man also trod in the same steps; the Almighty created him holy and happy; told him what he might, and what he might not do. He, instead

of living in a full belief of what God had said, and an intire obedience thereto, broke through the prohibitions of Jehovah, and was governed, not by the righteous law of God, but by his own will and desires, in contradiction to the will of God. And is it not a fact that we are all by nature treading in the same steps? Do we not see men in general, yea, all men, rejecting the authority, and living in defiance of heaven, "our tongues are our own (say they) who shall be lord over us?" It is a vain thing to serve the Lord; for the proud are happy, and they that tempt God are delivered. Such was the language of the sinners of old; such is the language and conduct of sinners now: it may be truly said of them,

"They live estrang'd afar from God,
And love the distance well."

Here we behold the creatures perfectly out of their proper place; instead of living in obedience to that divine law which is immutably binding on them, they are rejecting it. Instead of doing that which is consistent with the nature of Jehovah, they do that which is contrary to his very nature. Instead of answering the end for which they were created, namely, to glorify God, and enjoy him, the creature, in a state of rebellion, is thwarting the very end of his creation.

I proceed, thirdly, to consider the consequences or effects of this rebellion against Jehovah. These are awful and great! This was the cause of angels being cast out of heaven, and from the height of glory, plunged into the depth of misery. Awful change indeed!!! Rebellion was the cause of man's being driven out of Paradise.

"They lost their garden and their God,
And ruined all their unborn race."

Man by sin lost the inestimable privilege of communion with God; he was no longer an object for the divine complacency, nor in a capacity to hold communion with his maker.

Love, that bond of union, was erased from his heart, and instead of delighting in God and in those which please him, he feels an aversion to that which is good, and an inclination to that which is sinful.

Knowledge, (a part of the image of God, in which man was created) is in a great measure destroyed: and man, considered as a fallen creature, has no just views of God, nor of himself; "But the understanding is darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts."

Righteousness and holiness are lost by rebellion, and instead of those heavenly endowments of the image of God, man has the image of Satan.

The memory, which, in a sate of sinless perfection, was a faithful record, is now become treacherous, by which means we are prone, very prone, to be forgetful hearers of the word.

The soul, instead of being the residence of peace and joy, is often filled with distress. Sin, in a great measure, is its own tormentor. "There is

no peace, saith the Lord, to the wicked." Death, judgment, eternity, are subjects which at times alarm the most rebellious.

The body, instead of being perfect, healthful, and vigorous, is often the subject of deformity, disease, and weakness. Instead of being immortal, it is a dying perishable worm.

If we take a view of the world at large, we behold warring elements, brutes destroying each other, man destroys man. "From whence come wars and fightings? come they not hence, even of your lusts?"

But let us take one more step forward, and just mention the awful destruction that awaits the rebels that refuse to lay down the arms of their rebellion. "They shall have their part in the lake which burneth with fire and brimstone, which is the second death." Yes, the whole terraqueous globe will be turned into a lake of fire. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire, unto the day of judgment and perdition of ungodly men." Awful, state! Dreadful beyond conception!!! ALL these things are the fruits and consequences of rebellion against Jehovah.

IMPROVEMENT.

Here is matter for lamentation. How is the gold become dim! the fine gold changed! How are the creatures, which God created holy and happy, become sinful and miserable! How necessary is it that we should be well acquainted with our state as rebels against God: for want of an experimental acquaintance with this, we have many swearing professors, unclean professors, stout-hearted and proud professors, vain talkers, &c. &c. But let a man be brought to view rebellion against God in its proper light, and it will be his heart's desire and prayer to be made free from sin. Let us seek to have proper views of sin: let us pray for the spirit of truth to convince us of our rebellion, and cause us to feel true contrition of soul for it before God; let us seek for deliverance, both from the guilt and power of sin, through Jesus Christ our Lord, who was manifested to destroy the works of the devil, and make an end of sin. Yes, Jesus our Lord will put an end to rebellion, and cause every knee to bow to him, and confess him to be the Lord, and willingly and joyfully to serve him. On this most delightful subject I purpose next to discourse.

TO BE CONTINUED.

LETTER V.

TO MR. VIDLER,

CONTAINING

REPLIES TO OBJECTIONS.

SIR,

IN a former letter I suggested, that whether the Scriptures teach the doctrine of endless punishment, or not, they certainly *appear* to do so. Whether this suggestion was unfounded, the evidence in my last letter must determine. You attempt however to discredit it by alledging the few instances in which the terms *ever*, *everlasting*, &c. as connected with future punishment, are used in the Scriptures.

"*Everlasting*, as connected with the future punishment of *men*," you say, "is used only *five* times in the Old and New Testament; and yet this same word is used in the Scriptures at least *ninety* times, very generally indeed in relation to things that either have ended, or must end."—You proceed, "as to the word *eternal*, which is of the same meaning, it is used in the text and margin upwards of *forty* times in the whole bible, out of which there are only *two* which can be supposed to relate to future punishment*." You should have proceeded a little farther, Sir, and have told us how often the terms *ever*, *for ever*, and *for ever and ever* are applied to this subject, as the distinction between them and the words *everlasting* and *eternal* is chiefly English, and as you have allowed that it is from the use of the one as well as the other that I suppose the Scriptures must, "appear" to teach the doctrine of endless punishment. As a candid reasoner, you should also have forborne to mention Jude, 6. with a view to diminish the number of testimonies; as it is not to the endless punishment of *men* only that you object. By these means, your number would at least have extended to *eleven*, instead of seven.

But passing this, I shall offer a few observations on your reasoning.—First, If the term *everlasting* be applied to future punishment five or six times out of ninety, in which it is used in the Scriptures, this may be as large a proportion as the subject requires. It is applied in the Scriptures to more than twenty different subjects; so that to be applied five or six times to one, is full as frequent a use of it as ought to be expected.

Secondly, If the application of the term *everlasting* to future punishment only five or six times discredit the very *appearance* of its being endless, the same or nearly the same may be said of *the existence of God*, to which it is applied not much more frequently. You might go over a great part of the sacred writings on this subject as you do on the other, telling us that not only many of the Old Testament writers make

* P. 328.

no use of it, but a large proportion of the New; that Mathew never applies the word to this subject, nor Mark, nor Luke, nor John; that it is not so applied in the Acts of the apostles; and though Paul once uses it in his epistle to the Romans, yet he closes that and all his other epistles without *so* using it again; that James did not use it, nor Peter, nor John, either in his three Epistles, or in the Apocalypse. And when you had thus established your point, you might ask, with an air of triumph, "Is this a proof that the Scriptures *appear* to teach," the eternal existence of God? Truly, Sir, I am ashamed to refute such trifling; yet if I were not, your readers, might be told, that doubtless I had "cogent reasons" for my silence.

Thirdly, If any conclusion can be drawn from the number of times in which a term is used in the Scriptures, that number should be ascertained from the languages in which they were written, and not from a translation, which on such a subject proves nothing; but if this had been done, as it certainly ought by a writer of your pretensions, we should have heard nothing of number *two*, nor of number *five*.

Fourthly, You tell us not only that "the word everlasting is used very generally indeed in relation to things that either have ended, or must end," but that the word which is so rendered, was by the Old Testament writers "most generally" so applied*. By "the word which we render everlasting," I suppose you mean עולם, though there are other words, as well as this, which are rendered everlasting, and this word is not always so rendered. I have carefully examined it by a Hebrew concordance, and, according to the best of my judgment, noticed, as I went along, when it is applied to limited, and when to unlimited duration; and I find that, though it is *frequently* used to express the former, yet it is *more frequently*, even in the Old Testament, applied to the latter. I do not alledge this fact as being of any consequence to the argument; for if it had been on the other side, it would have proved nothing. It would not have been at all surprising, if, in a book wherein so little is revealed concerning a future state, the word should have been used *much more* frequently in a figurative, than in a proper sense: but as far as I am able to judge, the fact is otherwise.

In looking over the various passages in which the word occurs, I perceive that in many of those instances which I noted as examples of the limited use of it, the limitation is such as arises necessarily from the kind of duration, or state of being, which is spoken of. When Hannah devoted her child Samuel to the Lord *for ever*, there was no limitation in her mind: she did not intend that he should *ever* return to a private life. Thus also when it is said of a servant whose ear was bored in his master's house, he shall serve him *for ever*, the meaning is that he should *never* go out free. And when Jonah lamented that the earth with her bars was about him *for ever*, the term is not expressive of what it actually *proved*, namely, a three days imprisonment, as you unaccountably

* P. 328, 329.

construe it *; but of what it was *in his apprehensions*, which were, that he was cut off from the land of the living, and should *never* more see the light.

So far as my observations extend, the word, whenever applied to a *future state*, is to be taken in the endless sense; and this you yourself will allow, *except in those passages which relate to future punishment*. You therefore plead for a meaning to the term, in relation to this subject, which has nothing parallel in the Scriptures to support it.

In the New Testament, a future state is a frequent topic with the sacred writers; and there, as might be expected, the terms rendered *everlasting, eternal, for ever*, &c. are generally applied in the endless sense. Of this you seem to be aware, and therefore, after asserting that, by Old Testament writers, the term rendered everlasting was "most generally" applied otherwise, you only add concerning New Testament writers, that they "use it but a few times in relation to future punishment;" a remark, as we have already seen, of but very little account. If a particular term should be applied to one subject only five or six times, it does not follow that the evidence is scanty. There may be other terms equally expressive of the same thing; and the foregoing letter, it is presumed, has given proof that this is the case in the present instance. And if there were no other terms to convey the sentiment, five or six solemn asseverations on any one subject ought to be reckoned sufficient, and more than sufficient to command our assent; and if so, surely they may be allowed to justify the assertion, that the Scriptures *plainly*, at least, to teach the doctrine of everlasting punishment.

In answering what I considered as a misconstruction of a passage of Scripture, (Rev. xiv. 19.) I suggested that the phrase, *day and night*, was not expressive of a successive or terminable duration, but a figurative mode of speech, denoting *perpetuity*. "It follows then," say you, "that your best ground for believing that there is no successive duration after the end of this world is only a figurative expression or two †." Did ever a writer draw such an inference! What I alledged was not for the purpose of proving endless punishment, but merely to correct what I considered as a misinterpretation of a passage of Scripture. If this be your method of drawing consequences, we need not be surprized at your inferring the doctrine of universal salvation from the Holy Scriptures.

I thought that you, as well as myself, had better not have attempted to criticize on Hebrew and Greek terms. You think otherwise. Very well: we have a right then to expect the more at your hands. Yet methinks you should have been contented to meet an opponent, who never professed to have a competent acquaintance with either of those languages, on his own ground: or if not, you should either have assumed a little less consequence, or have supported your pretensions with a little better evidence. To be sure it was very kind in you to inform me that

* No. I. p. 6. † P. 329.

though αιων and αιωνος agree, in some respects, with the English words *eternity* and *eternal*, yet they will not always bear to be rendered by these terms. I ought equally to thank you, no doubt, for teaching me, and that repeatedly, that "as for the word *eternal*, it is the same in the original which is translated everlasting*." Seriously, may not a person, without pretending to be qualified for Greek criticisms, understand so much of the meaning of words as to stand in no need of the foregoing information? Nay more, is it not possible for him to know that the Greek words αιων and αιωνιος will not always bear to be rendered by the English words *eternity*, *everlasting*, or *eternal*, and yet perceive no evidence that the one are *less expressive of endless duration than the other*?

This, if it must be so called, was my "hypothesis." To overturn it you alledge that the Greek terms will "admit of a plural," and of the pronouns *this* and *that* before them, which the English will not†. So far as this is the case, it may prove there is *some difference* between them; but not that this difference consists in the one being *less expressive of endless duration than the other*. Words in English that are properly expressive of endless duration may not ordinarily admit of a plural; and if this were universally the case, it would not follow that it is the same in Greek. Nor is it so: for the idea of endless duration is frequently conveyed by these very plural forms of expression. Thus in Ephes. iii. 11. κατα προθεσιν των αιωνων; *according to his eternal purpose*. So also in 1 Tim i. 17.—

Τω δε βασιλει των αιωνων, αφθαρτω, αορατω, μονω σοφω Θεω, τιμη και δοξα εις τους αιωνας των αιωνων

Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.

Render these passages how you will, you cannot do them justice unless you express the idea of unlimited duration.—And though the English terms may not admit of what is termed a plural form, yet they admit of what is equal to it: for though we do not say *everlastings* nor *eternities*, yet we say *for ever and ever*; and you might as well contend that *for ever* cannot properly mean unlimited duration, seeing another *ever* may be added to it, as that αιων must needs mean a limited duration on account of its admitting a plural form of expression. You might also, with equal propriety, plead for a plurality of *evers* in futurity from the English phraseology, as for a plurality of *ages* from the Greek.

With respect to the admission of the pronouns *this* and *that*, we use the expressions *this* eternity of bliss; or *that* eternity of bliss; nor does such language, being applied to a state of existence, express the idea of limitation. The very passage that you have quoted, (Luke xx. 35.) where αιων is rendered *world*, and admits of the pronoun *that* before it, refers to a state which you yourself, I should suppose, would allow to be endless.

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* No. I. p. 7. No. XXXV. p. 238. † P. 332, 333.

For any thing you have hitherto alledged, the Greek words αιων and αιωνιος are no less expressive of endless duration than the English words everlasting and eternal: the latter, when applied to temporary concerns, are used in a figurative or improper sense as frequently as the former. And if this be a truth, it must follow that *the continual recurrence to them by your writers is no better than a sing-song; a mere affectation of learning serving to mislead the ignorant.*

You make much of your *rule* of interpretation, that "Where a word is used in relation to different things, the subject itself must determine the meaning of the word." P. 333. You are so confident that this rule is unobjectionable as to intimate your belief that I "shall not a second time have the temerity to reprove you for the use of it." If you examine, you will perceive that I have not objected to it a first time yet, but rather to your manner of applying it. I shall take the liberty, however, to object to it now, whatever "temerity" it may imply. I know not who those "best critics" are, from whom you profess to have taken it, but to me it appears disrespectful to the Scriptures, and inadmissible. It supposes that all those words which are used in relation to different things, (which, by the way, almost all words are) have no proper meaning of their own, and that they are to stand for nothing in the decision of any question, but are to mean any thing that the subject to which they relate can be proved to mean without them. Had you said, that the subject, including the scope of the writer, must commonly determine whether a word should be taken in a literal, or in a figurative sense, that had been allowing it to have a proper meaning *of its own*; and to this I should have no objection; but to allow no meaning to a term but what shall be imparted to it by the subject, is to reduce it to a cypher.

But exceptionable as your rule of interpretation is in itself, it is rendered much more so by your manner of applying it. If under the term "subject" you had included the scope and design of the writer, it had been so far good; but by this term you appear all along to mean *the doctrine of future punishment abstractedly considered from what the Scriptures teach concerning it*; at least from what they teach by the terms which professedly denote its duration. You require that "there be something in the nature of future punishment which necessarily leads us to receive the word αιων in an endless sense; in which case, as you very properly add, it is not the *word* but the *subject* which gives the idea of endless duration*." What is this but saying, We are to make up our minds on the duration of future punishment from the nature and fitness of things: and having done this, we are to understand the Scripture terms which are designed to express that duration, accordingly? But if we can settle this business without the aid of those Scripture terms, why do we trouble them; and what is the meaning of all your criticisms upon them? If they are so "weak, from their vague and indeterminate

* P. 329.

application in Scripture," that nothing certain can be gathered from them, why not let them alone? It should seem as though all your critical labour upon these terms was for the sake of imposing silence upon them.

I do not know that endless punishment can be proved from the nature of things; but neither can it be disproved. Our ideas of moral government, and of the influence of sin upon it, are too contracted to form a judgment *a priori* upon the subject. It becomes us to listen with humility and holy awe to what is revealed in the oracles of truth, and to form our judgment by it. When I suggested, that "the nature of the subject determined that the term everlasting, when applied to future punishment, was to be taken in the endless sense," I intended no more than that such is the sense in which it is used when applied to a future state.

By your rule of interpretation, I have the "temerity" to say again, you might *disprove almost any thing you please.* I observed before, that if one should attempt to prove the divinity of the son of God, or even of the Father, from his being called *Jehovah*, your mode of reasoning would render all such evidence of no account, because the same appellation is sometimes given to an altar, &c. You reply by insisting that you interpret this term by the *subject*. But if you interpret it as you do the term αἰώνιος, it is not the name Jehovah that forms any part of the ground of your conclusion. You do not, on this principle, believe God to be self-existent from his being called Jehovah; but that the name Jehovah means self-existent, because it is applied to God, whom, from other considerations, you know to be a self-existent being. If Christ were called Jehovah a thousand times, you could not, *on this account*, believe him to be the true God, according to your principle; because the same word, being applied to other things, its meaning can only be determined by the *subject*, and in this case, as you say, it is not the word but the subject that gives the idea.

The rule adopted in my last letter allows a proper meaning to every Scripture term, and does not attempt to set it aside in favour of one that is improper or figurative, unless *the scope of the passage or the nature of the subject require it.* This is a very different thing from *not admitting it unless the subject, from its own nature, render it absolutely necessary.* The one is treating the proper meaning of a Scripture word with respect, not dispensing with it, but upon urgent necessity: the other is treating it with indignity, refusing it admission, except where it cannot be denied.

You refer me to Hab. iii. 6. as a parallel passage with Mat. xxv. 46. in which the same word is used in the same text in a different sense *. But these passages are not parallel: for there is no such antithesis in the one as in the other. It has been thought, and I apprehend is capable of

* P. 331.

being proved, that the everlasting ways or paths of God, denote those very goings forth by which he scattered the mountains, and caused the hills to bow; and that the term everlasting, in both instances, is expressive of merely limited duration. But admitting that the everlasting hills are opposed to the everlasting ways of God, or that the one were only *lasting*, and the other properly *everlasting*; still the antithesis in this case naturally directs us so to expound them; whereas in Mat. xxv. 46. it directs to the contrary. If there be an opposition of meaning in the one case, it lies in the very term *everlasting*; or between the duration of the hills and that of the divine ways; but the opposition in the other is between *life* and *punishment*, and the adjective everlasting is applied in common to both; which, instead of requiring a different sense to be given to it, requires the contrary. The words recorded by Matthew are parallel to those in John, v. 29. *Some shall come forth to the resurrection of life, and some to the resurrection of damnation*; and we might as rationally contend for a different meaning to the term "resurrection" in the one case, as to the term "everlasting" in the other.

But besides all this, by your manner of quoting the passage, you would induce one to suppose that you had taken it merely from the *English translation*, which, in a man of your pretensions, would be hardly excuseable; for though the same word be twice used in the passage, yet it is not in those places which you have marked as being so: the instances which you have pointed out as being the same word, are not the same, except in the *English translation*.

It was asked, Whether stronger terms could have been used concerning the duration of future punishment than those which are used? You answer, "The question ought not to be what language God could have used, but what is the meaning of that which he has used*?" I should have thought it had been one way of ascertaining the strength of the terms which are used, to enquire whether they be equally strong with any which the language affords? Should this be the case, it must follow, that if they do not convey the idea of endless duration, it is not in the power of language, or, at least, of that language, to convey it.

You suggest a few examples, however, which in your apprehension would have been stronger, and which, if it had been the design of the Holy Spirit to teach the doctrine of endless punishment, might have been used for the purpose. "I refer you, say you, to Heb. vii. 16. ακατάλυτος, *endless*, say our translators. The word, you add, is never connected in Scripture with punishment, and but this once only with life; which however shews that the sacred writers speak of future life in a different way than they do of punishment." P. 334. It is true the term ακατάλυτος is here applied to *life*, but not, as you insinuate, to that life of future happiness which is opposed to punishment. The life here spoken of is that which pertains to our Lord's priesthood, which is

* P. 334.

opposed to that of Aaron, wherein men *were not suffered to continue by reason of death*. The word signifies *indissoluble*; and being applied to the nature of a priesthood which death could not *dissolve*, is very properly rendered *endless*. It possibly *might* be applied to the endless happiness of good men, as opposed to the *dissoluble* or transitory enjoyments of the present state; but as to the punishment of the wicked, supposing it to be endless, I question whether it be at all applicable to it. I can form no idea how the term *indissoluble* any more than *incorruptible*, can apply to punishment. The word καταλυω, *to unloose or dissolve*, it is true, is said to refer to travellers *loosing* their own burdens, or those of their beasts, when they rested by the way: but there are no examples of its being used with reference to the termination of punishment; nor does it appear to be applicable to it. In its most common acceptation in the New Testament, it signifies to *destroy* or *demolish*; and you will scarcely suppose the sacred writers to suggest the idea of a *destruction* which *cannot be destroyed!*

You offer a second example, referring me to Isai. xlv. 17. *Israel shall not be confounded world without end**: but this is farther off still. —In the first place, the phrase is *merely English*, and therefore affords no example of "Greek," for which it is professedly introduced.—Secondly, It is not a translation from the Greek, but from the Hebrew. To have done any thing to purpose, you should have found a Greek word which might have been applied to punishment, stronger than αιωνος: or if you must needs go to another language, you should have proved that the Hebrew words in Isai xlv. 17. which are applied to future happiness, are stronger than the Greek word αιωνος, which is applied to future punishment; but if you had attempted this, your criticisms might not have perfectly accorded, as they are the same words which you elsewhere tell us, would, if "literally rendered, be *age*, and *ages*, †;" and therefore are properly expressive of only a limited duration. And why did you refer us to the *Old* Testament? It could not be for the want of an example to be found in the New. You know, I dare say, that the English phrase, *world without end* occurs in Ephes. iii. 21. And are the Greek words *there* used stronger than αιων, and its derivatives? On the contrary, they are the very words made use of, and in a plural form too; εις πασας τας γενεας του αιωνος των αιωνων, *throughout all ages, world without end*. Had these very terms been applied to future punishment, you would have pleaded for a different translation, and denied that they were expressive of endless duration.

Without pretending to any thing like a critical knowledge of either the Greek or Hebrew language, I can perceive, Sir, that all your arguments have hitherto been merely founded upon *English phraseology* and from your translating עד and לעד *age and ages* ‡, as though one were the singular, and the other the plural, and εις αιωνας αιωνων *to the age of ages*, as though one here also were the singular, and the other the plural, as well as from your reference to ακαταλυτος, as a proper term to be

* P. 334. † P. 364. ‡ P. 364.

13 Thus are the paths of all who forget the Almighty.
The expectation of the polluted shall perish."
14 When he shall loath his confidence,
For a spider's web *was* his trust.
15 He shall lean upon his house, but it shall not continue,
Concerning it he shall make sure, but it shall not be established.
16 Before the solar rays he is moist,
And his young twigs shall shoot over his garden.
17 His roots shall completely cover over the spring,
But he shall find a stony soil.
18 Verily from his place he shall be swallowed up;
It shall be concerning him, I have not beheld thee.

13.] In the 11th and 12th verses was the comparison; this is the moral application of it. The saying is a truth in itself, but the application of it to Job was an abuse of it. The saying applies to open profanity and notorious vice; the character of Job was outwardly irreproachable, and he contended that his private life was as pure as his public life was virtuous. In the mouth of Bildad it was *a jewel in a swine's snout.*

The polluted.] Mr. Heath renders it the *profligate man.* Mr. Scott observes that he cannot any where find that the Hebrew word signifies *hypocrite*, here it is coupled with *forgetfulness of God*, which is a Scripture phrase for impiety, Ps. x. 4. l. 22. ch. xxxiv. 30. it means an opressive ruler. In Ps. xxxv. 16. a *profane scoffer.* And our translators render the abstract substantive חנף in Jer. xxiii. 15. by *profaneness.* The general idea of the word, therefore, is not hypocrisy, or concealed wickedness, but pollution, defilement from open and avowed sin.

14. *When he shall.*] Here begins the comment upon the proverbial citation, which continueth to the end of the 19th verse. He enlarges, in this and the next verse, on the vain hopes of these wicked men to perpetuate their greatness by powerful alliances, or any other means.

He is moist, or *green* in the intense heat of the day; the metaphors are taken from a *garden-plant*, perhaps the *vine*, and, contrasted with the *marsh-plants* the better to represent the wicked man's fortunes and fatal catastrophe.

17. *But he shall find.*] Literally, *he shall behold a house of stones.* An animated phrase for a stony soil, as Buxtorf explains it. Thus *the house of thorns* in the Syriac Testament, Mat. xiii. 22. is *thorny ground.*

Verdant, and gay, before the beam awhile
But the roots twine within a stony soil.
The beam soon swallows it: and lost from earth,
The parent soil denies the inglorious birth.

18. *I have not beheld thee.*] This is a strong manner of expressing utter abolition and abhorrence. The figure is a bold prosopopeia; but not more daring than that of Ovid, who puts a long speech into the mouth of the earth, when she was burnt up by the chariot of the sun.

19 Lo! this is the rejoicing of his way,
And from the dust others shall spring forth.
20 Behold the Almighty will not abhor the perfect,
But he will not strengthen in power the unjust.
21 Until laughter shall fill thy mouth,
And shouting thy lips,
22 Shame shall cloath thy enemies,
But the tent of the unjust shall be afflicted."

19. *Others shall.*] Other plants shall succeed to his place; that is, his estate shall pass into another family. Thus the period closes with the same metaphor that began it.

20—22.] Here begins the inference drawn from the preceding reflections.

21. *Thy mouth.* &c.] He had begun the period, ver. 20. in the third person, *Behold God will not cast away a perfect man*, &c. Such a sudden turn of the style to the second person is spirited and catches the attention by surprize; whether this address to Job was serious or ironical: if it was serious, it was so on supposition of his becoming a righteous man: if ironical, it was cruel. As if he had said, "The effect of God's regard for the upright, and detestation of the wicked, will be, undoubtedly, deliverance of thee from thy affliction; and restoration of thee to thy former prosperity."

CRITICISM ON SELAH.

SIR,

ALL truth will bear inquiry, and the most diligent and learned criticisms to be made upon it, and after all will be like gold tried seven times in the fire.

It is on this account, Sir, that I now transmit my thoughts to you on the word Selah; a word which is often used by the Psalmist; and being a word which few persons understand, I thought it would not be an useless task to endeavor to explain it.

Cassiodorus thinks that the Greek word διαψαλμα, has the same signification in that language, as the word סלה has in the Hebrew, and points out a change of the voice or tune in the Psalms. Others, of a more modern day, say that Selah is only a note in the ancient music, and has no signification: and indeed wherever this word occurs, it does not, in any instance, illustrate the passage, but often only perplexes the text, and may be taken away without the least interrupting the sense.

In the third Psalm we find the word Selah made use of three times; the second verse of which runs thus; "There be many which say of my soul, There is no help for him in God. Selah." The sense here is as plain, nay, would be plainer, if the word Selah was not annexed, as it is apt to perplex an English reader.

Others say, it was a note which shewed the elevation of the voice: that when the reader came to this, he was to cry out, and make an exclamation. Others say, amongst whom is Aben-Ezra, that it answers nearly in signification to Amen, or so be it, as it is used at the end of prayers. The Jews put it at the end of their books: סלה *i. e.* Finis, End, or So be it.

Although we do not always find it at the end of the sense, or the end of the canticle, yet there is not, I think, the least doubt but that Selah intimates or signifies End, or a pause; and no doubt but the ancient musicians put Selah in the margin of their Psalters to shew where the pause was to be made or the tune ended. Perhaps the ancient Hebrews sang the same as the Arabians do to this day, making long pauses, ending, and beginning all at once; for this reason it was necessary, in public service, to make in the margin of the Psalters the place of the pause and the end, that the whole choir might rest and begin again at the same time.

Thus, Sir, I have endeavoured to shew the meaning of the word Selah, which is so often used by the Psalmist, which at one time I was considerably perplexed about; and perhaps some of your readers are in the like predicament with myself; if you think the foregoing thoughts elucidate the subject, they are at your service.

Yours, &c.

PONDER'S END. W. BICKNELL, Jun.

MISCELLANEOUS MAXIMS AND THOUGHTS.

CONTINUED.

XXI.

THAT good often wears best, and lasts longest, which is obtained by steady and patient application.

XXII.

Words are often easy, when proof is hard: and the tongue is found to be the ever faithful auxiliary of the determined and obstinate mind.

XXIII.

Well did an ingenious writer say of solitude, that in it "the mind gains strength, and learns to lean upon herself: in the world it seeks or accepts a few treacherous supports;—the feigned compassion of one—the flattery of a second—the civilities of a third—the friendship of a fourth; they all deceive and bring the mind back to retirement, reflection, and books!" But though they read so many excellent maxims of wisdom, and their judgments are so fully convinced of the lasting advantages of true philosophy; how frail, how forgetful, and how much under the influence of the passions, are men of superior accomplishments found!

But they are living monitors to teach us wisdom by their folly and weakness!

XXIV.

Of all subjects that can possibly engage human attention, there is none which can stand in the least degree of comparison with the knowledge of God. To contemplate him as the creator and preserver of all things, and the wise and gracious benefactor of innumerable myriads of sentient and rational beings, is certainly an employment the most exalted in itself, and consequently the most worthy of the highest of his creatures.

It must indeed be acknowledged, that to conceive of the supreme Being, as he exists in his infinite perfections, is impossible; to rise to a degree of comprehension adequate to any part or attribute of his glorious nature, is not to be expected. But if we attend to the evidences of his existence all around us, we are struck with incontestible proofs of his goodness as well as power; if to the language of holy writ, where his nature is spoken of in the most striking and emphatical manner, we find it pronounced to be *love*, and *light*, &c. God *is light, and in him there is no darkness at all.* God *is love.* Under these figures the serious mind has her abundant feast of contemplation.

XXV.

From the most attentive consideration of the character of the Supreme Being, can it be possible for any serious man to think otherwise, than that it must be the perfection of a created nature to attain the highest possible resemblance of the divine attributes? And seeing we are privileged to make some sensible, though almost infinitely distant advances, towards his glorious nature of *love*, and the fruit of such sensible advances is *peace*, which nothing else can give a true taste of, how unwise are the children of this world in their continual choice of inferior pursuits!

XXVI.

"The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." *Nah.* i. 3.

This prophet, though the book of his prophecy be short, and relating to one subject, viz. The judgment of God against the city of Nineveh, seems to have been inspired with a large effusion of the divine spirit, and speaks with an authority and solemnity, which, as it claimed the serious attention of the people of his time, ought likewise to command the serious consideration of all people, at all times. And though many ages have passed away since the destruction of that city, and the particular deliverance of the Jews, there never can be an age in which the law of fear and reverence are not awful in themselves, and as they regard the infinite holiness of the Almighty.

In *this* age, therefore, it behoves *us* to be deeply thoughtful of God, by whom we have been created, by whose power we live and move; and endeavour to have our *minds* raised into a suitable contemplation and reverence of him; that as we are passing away, like the ages that have

gone before us, and we know not the measure of our days, we may live suitably to the frailty of our short and uncertain life, and in all our ways be found the true worshippers of him that is invisible! He is indeed invisible to us, with respect to the nature of his being: but we are not without the most awful proofs and evidences of his adorable attributes!

The works of his creative and sustaining power are infinite, and none but the fool can say in his heart "There is no God." He is, beyond all controversy, in every place, and every visible thing testifies of his presence! Well might the royal Psalmist say, "The heavens declare the glory of God, and the firmament sheweth his handy works. Day unto day uttereth speech, and night unto night sheweth forth knowledge!" But though the great Creator of all things be every where, in every moment of time, there is an evidence of his tremendous presence, particularly solemn, in the movings and voices of the elements around us; in the winds of heaven, and the storms of the firmament; "The Lord hath his way in the wirldwind, and in the storm, and the clouds are the dust of his feet!"

XXVII.

In proportion as any church or body of men are removed in the terms of their association, and the principle of their union, from the obvious liberality of the doctrines and the simple examples of Jesus Christ, they are removed from Christian ground, and from the genuine import of the name *Christian!*

XXVIII.

Few distinctions or descriptions of men, I suppose none, will be found to believe that they are so removed; or, that they are not *the* society most in conformity to the doctrines and precepts of the gospel, and consequently most truly the church of Christ.

XXIX.

Every church being partial to itself, and fully persuaded of its own superior purity of faith, if not of its own exclusive orthodoxy; it is not to be wondered at, that every church should have in it members weak enough, and zealous enough, to render it ridiculous to infidels and irreligious persons, by giving it the titles of *the only true church*; and *the church and people of* God! But the wise, to the utmost allowable degree, must learn to bear with the weak.

XXX.

A religious professor should be tender of hurting the feelings of any man in religious matters: he should not only wish to guard against so doing with respect to those in, but out of communion with himself. A liberal thinker and writer, however, will more frequently be in danger of offending his brother professors, than those of other communities and that for the reason above expressed.

It therefore behoves a man who writes for the reformation of a partial or bigotted disposition, so common to churches, to attempt (not by using dogmatical assertions, which are the common aids of ignorance, and a bad cause but) by sober enquiry and argument, to induce an examination into the grounds and truth of things.

XXXI.

Why should we wish for a long continuance in this world? Would we live for the sake of *old age?*

What is that but to live for second child-hood, weariness, and pain; —to be burdensome to our friends, and of little use to society?

Would we live to get money for *ourselves?*

What is that but to live a life of constant anxiety and servility, to procure it;—to wear out our powers of enjoyment in the attainment of our object; and to acquire a selfishness, which must counteract all eventual satisfaction? What is it but to procure the envy of the ignorant, the blame of the wise, the rivalship of the rich, and the trouble or the curses of the poor?

Would we live to grow rich for the sake of being *generous?*

This may be a popular and a benevolent argument. But what better privilege do we desire by this than the lessening of the power of *others* to do that good, which it is altogether uncertain whether we should do better than they?

Would we live for the sake of seeing our *friends happy*, and our *nearest relatives provided for?*

This likewise is a benevolent motive. But will our friends be less happy by being released from the trouble of our infirmities? Or, will our relatives be less under the protection of divine providence in our absence, than if, being present, we could watch them on our crutches? And most certainly we must be parted from them at last!

XXXII.

The result seems to be, that we should endeavour to acquire more than a *resignation*—a *readiness*, and a *desire*, to go out of this world just as soon as it shall please infinite wisdom to order. A period to an uncertain life, is the fixed and immutable law of our Creator upon us —ever to be expected—ever to be waited for. And while it seems to be no part of the good of a wise man to be anxious about the possession of any outward thing, which he is not possessed of, and which may be more proper to the sphere of another, it seems to be the chiefest duty "to do good and communicate," of those mental possessions, which a real Christian finds himself privileged to acquire; for such possessions are most properly his own, and the nature of them the most resembling the divine Being.

Of these a man may impart, without diminishing his own stock of happiness: and from a free and loving communication of the best convictions and intellectual views of individuals, shall most probably result the greatest social good of the whole. The consciousness of so

doing is most likely to be attended with tranquillity in time, and the most comfortable hopes with respect to eternity.

XXXIII.

We have but little better evidence of the importance of many things in *religion*, than the earnestness of the dispute in which people engage about them; and we know, reasoning from most obvious data, how uncertain an evidence that is: for if we begin with *children*, the plants of zealous men, we may frequently observe how unequal to the importance of the object is the fury of the contest about the possession of the smallest toy, or the pushing of two pins!

In *more robust youth*—how much of the fire of the soul is thrown into a mere trial of bodily strength, even at the risque of bones and of life!

The same remark may be applied to some of the ridiculous amusements of the field!

In *polite life*—how important (merely through the unnecessary trouble of it) is made *the point of etiquette!*

In *dress*—how great a sacrifice of the understanding to the prevalence of fashion, which nobody attempts to know the standard, or the intrinsic use of!

In *eating* and *drinking*—how much solicitude and expence, only to disorder and sicken the body, for a moment's gratification!

But such is the perverseness and unhappiness of poor human nature!

XXXIV.

As one of our English writers found it in literature, so will it ever be found in morals and theology; "as no author is so poor but he can keep a critick," so no religious character is so obscure but he will generally be able to maintain, not merely a critick, but a greater or lesser *tribe* of criticks, upon his orthodoxy and his goodness; and a man must have far better fare than Jesus Christ and all the apostles who can pass through life without censure from this kind of censors!

But this reflection, as well as a multitude of others, may receive much alleviation of its pain, from considerations of the lapsed state, or the weakness of the human mind: not to mention, but just passingly in this place, that through that weakness, which even *grace itself* doth not annihilate, *apostleship* was not always exempt from apostolical rebuke. See *Gal.* ii. 11.

TO BE CONTINUED.

POETRY.

ESSAY ON FRIENDSHIP,

DELIVERED

AT THE PANTHEON, EDINBROUGH.

CONTINUED.

AS jocund spring with flow'rs bedecks the vale,
The meads with verdure, and the fields with corn,
The mountain's sloping sides with blooming groves,
Chears the lone cot, and on the ploughman's brow
Contentment spreads, and smiles of purest joy,
So Friendship from her lovely fingers drops
The brightest gems which deck the human mind.
With greatness she the manly breast inspires,
And melts to gentleness its rougher pow'rs.
'Tis hers to heighten still the heav'nly glow,
Of radiant beauties wherewith Nature paints
The female cheek, and to those virtues pure
That grace the female bosom add new charms.
'Tis hers to form the dearest strongest ties
Which bind society, and to spread through all
Its various parts that pleasure which delights.
That power which still must animate the soul
To worth and greatness must produce effects
So good, so grand, they mock the pow'r of words.
Her fairest charms oft grace th' embow'ring shade,
The far sequester'd vale, where never trod
The foot of Pride—where Pleasure ne'er diffus'd
Her poison'd sweets, nor Avarice his pow'r;
Where mad Ambition ne'er disturb'd the peace,
Nor Splendour could attract the modest eye.
The virtuous swain there feels her influence pure,

Sweet as the balm that scents the flowery mead,
Soft as the breeze which fans the damask rose.
In ev'ry age and clime some virtuous minds
Have felt her gentle pow'r, and sung her praise;
E'en with the weight of rude despotic sway,
Have rose superior to the servile herd*,
While tyrants stood abash'd, and wonder'd how
A power they felt not could exalt the mind.
E'en kings †, tho' seldom—hoary statesmen too,
Have for a while resign'd their pomp and pow'r,
And with her wander'd through her fav'rite haunts,
Gaz'd on her beauties—felt their minds expand
To purest joy—the hardy seaman too,
The soilder brave, inur'd to din of arms,
And fields of blood, to valour joins her name,
Feels her sweet influence in each scene of life,
And o'er his fallen friend drops a sad tear.
O! purest bliss! yet not exempt from woe!
If hurt, where is the balm or hand on earth,
Can heal the bleeding wound? If disappointed,
What can fill up the void? Friends disappear,
The tomb for ever hides them from our view:
If left alone upon the verge of life,
The world a sad and dreary desert seems;
We look around, a far extended waste
Presents our view—We lift our eyes to heav'n,
The bless'd abode of pure and happy minds,
Where Friendship triumphs in her native clime,
Rises sublime above the pow'r of thought,
Beyond what e're the enraptur'd muse has sung,
Or friends on earth have ever known or felt.

INVOCATION TO PEACE.

BY S. FEARN, JUN.

SWEET *Peace* return!—Thy wonted bliss restore,
Bid War's insatiate scourge prevail no more;
Sheath the dread sword that deals destruction round,
And ev'ry ear salute with tranquil sound!—
Oh! bid oppression from *this* land retire,
And Britain's sons with halcyon bliss inspire.

* David, Orestes, &c.

† Damon and Pythias, under Dionysius, tyrant of Syracuse.

Remove the mis'ry of domestic woes,
And hush the tumults of contending foes!
Let each with patriot zeal, all strife disown,
Be *one* their wishes, and their motives *one!*—
The widow's tears, her sad corroding care,
The orphan's sighs, assist this ardent pray'r:
May virtue's impulse ev'ry purpose move,
To acts of goodness, universal love!
May *he* on whom propitious Fortune smiles,
Relieve *that* breast which adverse fate beguiles!—
May noblest efforts *ev'ry* bosom warm,
To aid the wretched, and the wretch disarm:
So shall they fit themselves for *Jesu's* reign,
The great deliv'rer of terrestrial pain;
The sov'reign soother of our woes on earth,
The blessed author of our second birth;
Whose matchless goodness forms th'angelic theme,
Who died for *all*, and who will *all* redeem!

VERSIFICATION OF PSALM CIV.

BY T. A. TEULON.

I.

MY soul arise, Jehovah bless!
The wonders of his works confess!
Creator, hail! enthron'd in state,
God over all! immensely great,
Thy hands heav'n's canopy have spread,
Stretch'd like a tent o'er ev'ry head,
Where the primœval atoms flow'd,
Till thou hadst each its place bestow'd.

II.

Thou press'd upon th' extremest wind,
And atoms to their orbs confin'd,
Then bade the prison'd airs expand,
And all compress as with thine hand,
Each their appointed stations take,
And earth's unnumber'd stratas make,
An hollow globe all delug'd o'er,
Without rock, mountain, hill, or shore.

III.

At thy word the expanding air
Harden'd the faces of this sphere,
And form'd a concave hollow shell,
On whose wide surface billows swell:

At thy command the airs burst forth
In various rents from out the earth,
And, as her womb the waters fill,
Shape ev'ry mountain, vale, and hill.

IV.

As down the air compressing bore,
Aloud thine awful thunders roar,
With trembling haste the waters sweep,
And lay ingulph'd within the deep:
From whence by springs they upward tend,
Till they the mountain tops ascend,
From whence they to the vallies glide,
Or roll a stream's impetuous tide.

V.

By paths unseen the waters creep
Again into the storehouse deep,
Beyond their bounds they come not forth,
To roll a deluge o'er the earth;
But by thine appointment flow
In rills, and 'twixt the mountains go,
Roll down in torrents, or in fountains burst,
And quench each living creature's thirst.

VI.

The swift wild asses there appear,
And airy birds inhabit there;
In the green shade their mellow song
They pour in grateful notes along.
From the abyss soft dews arise,
Pierce thro' the earth, and seek the skies,
In clouds they to the mountains tend,
Burst and in genial rains descend.

VII.

By them made pregnant, mother Earth
Shoots all her vig'rous offspring forth,
And beasts herbaceous nurture gain,
With herbs that human life sustain;
With fruits and flow'rs her lap abounds,
And chearful wine that care confounds,
Raises the drooping lab'rer's soul,
And makes his tired spirits whole.

TO BE CONTINUED.

THE

UNIVERSALIST'S MISCELLANY

FOR MAY, 1800.

NATURAL HISTORY.

HAVING considered sea cause of the saline quality of the water, we now enquire what is the use of it. Some have said there are two uses, to keep it from corruption, and to give it greater strength to support the ships that sail upon it. But we know that fresh water is equally fit for every purpose of navigation, as salt; nor does it appear from experience, that salt water resists putridity more than fresh. Let any person take an equal quantity of each in separate vessels, either open or closely stopped, and put it by in the shade, or in the sun, and he will find upon trial that the sea water will grow putrid sooner than the fresh. Perhaps, we do not as yet fully know the uses of the ocean being salt; but we certainly know that motion contributes more to prevent corruption in the sea, than salt does.

The ocean, besides its tides, has its currents, which circulate its contents round the globe; and these may be said to be the great agents that keep it sweet and wholesome. Its saltness alone would by no means answer that purpose: and some have even supposed, that the various substances with which it is mixed, rather tend to promote putressence than impede it. Sir Robert Hawkins, one of our most enlightened ancient navigators, gives the following account of a calm, in which the sea, continuing for some time without motion, began to assume a very formidable appearance. "Were it not," says he, "for the moving of the sea, by the force of winds, tides, and currents, it would corrupt all the world. The experiment of this I saw in the year 1590, lying with a fleet about the islands of the Azores, almost six months; the greatest part of which time we were becalmed. Upon which all the sea

become so replenished with several sorts of jellies, and forms of serpents, adders, and snakes, as seemed wonderful: some green, some black, some yellow, some white, some of divers colours: and many of them had life; and some there were a yard and a half, and even two yards long; which had I not seen, I could hardly have believed. And hereof are witnesses all the company of the ships which were then present: so that hardly a man could dip a bucket of water clear of some corruption. In which voyage, towards the end thereof, many of every ship fell sick, and began to die apace. But the speedy passage into our own country, was a remedy to the crazed, and a preservative for those that were not touched."

This shews sufficiently how little the saltness of the sea is capable of preserving its waters from putrefaction: but to put the matter beyond all doubt, Mr. Boyle kept a quantity of sea water, taken up in the English channel, for some time barrelled up; and in the space of a few weeks, it began to acquire a fœtid smell. He was also assured, by one of his acquaintance, who was becalmed for some time in the Indian ocean, that the water, for want of motion, began to stink: and that had it continued much longer, the stench would probably have poisoned the whole crew. It is the motion, therefore, and not the saltness of the sea, that preserves it in its present state of salubrity.

There are some advantages, however, which are derived from the saltness of the sea. Its waters, being evaporated, furnish that salt which is used for domestic purposes; and although in some places it is made from springs, and in others dug out of mines, yet the greatest quantity is made only from the sea. That which is called *bay-salt*—from its coming to us from the Bay of Biscay—is of a stronger kind, made by evaporation in the sun: that called *common salt*, is made by evaporation in pans over the fire, and is of a quality much inferior to the former.

We have before observed that it requires a much greater degree of cold to freeze salt water than fresh, and this is perhaps the greatest benefit which we derive from the saline quality of the ocean. For while rivers and pools are converted into ice, or, at least, covered with it, the sea is in most places, open, and always fit for navigation. When at land, the stores of nature are all locked up from us by the cold, the sea is still accessible with its riches, and patient of the hand of industry.

But it must not be supposed, because in our temperate climate we never see the sea frozen, that it is in the same manner open in every part of it. Mariners inform us that in the polar regions it is embarrassed with mountains, and moving sheets of ice, that often render it impassable.

These tremendous floats are of different magnitudes; sometimes rising more than a thousand feet above the surface of the water; sometimes diffused into plains of above two hundred leagues in length, and in many parts sixty or eighty broad. They are usually divided by fissures; one piece following another so close, that a person may step from one to the other.

Sometimes mountains are seen rising amidst these plains, and presenting the appearance of a variegated landscape, with hills and valleys, cities, churches, castles, and towers.

These are appearances in which all naturalists are agreed; but the great contest is respecting their formation. Buffon asserts that they are formed from fresh water alone; which congealing at the mouths of great rivers, accumulate those huge masses that disturb navigation. But this great naturalist seems not to have been aware that there are two sorts of ice floating in these seas; the flat ice, and the mountain ice: the one formed of sea water; the other of fresh.

The flat, or driving ice, is composed of sea water: which upon dissolution, is found to be salt: and is readily distinguished from the mountain or fresh water-ice, by its whiteness, and want of transparency. This ice is much more terrible to mariners than that which rises up in lumps; a ship can easily avoid the one, as it is seen at a distance; but it often gets in among the other, which, sometimes closing, crushes it to pieces. This, which manifestly has a different origin from the fresh water ice, may perhaps have been produced in the Icy Sea, beneath the pole.

The mountain ice is different in every respect, being formed of fresh water, and appearing hard and transparent; it is generally of a pale green colour, though some pieces are of a beautiful sky blue; many large masses, also, appear grey; and some black. If examined more nearly, they are found to be incorporated with earth, stones, and brush-wood, washed from the shore. On these also, are sometimes found, not only earth, but birds nests with eggs, at several hundred miles distance from land. The generality of these, though almost totally fresh, have nevertheless, a thick crust of salt water frozen upon them, probably from the power that ice has sometimes to produce ice.

Such mountains as are here described, are most usually seen at spring time, and after a violent storm, driving out to sea, where they at first terrify the mariner, and are soon after dashed to pieces by the continual washing of the waves; or driven into the warmer regions of the south, there to be melted away. They sometimes, however, strike back upon their native shores, where they seem to take root at the feet of the mountains; and rise sometimes higher than the mountains themselves. They have been seen of a blue colour, full of clefts and cavities made by the rain, and crowned with snow, which alternately thawing and freezing every year, augmented their size. These, composed of materials more solid than those which drive at sea, present a variety of agreeable figures to the eye, that, with a little help from fancy, assume the appearance of trees in blossom; the inside of churches, with arches, pillars, and windows; and the blue coloured rays darting from within, often presents the the resemblance of a glory.

If we inquire into the origin and formation of these, which, as we see are very different from the former, we shall find a very satisfactory account of them in Kranz's History of Greenland.

"These mountains of ice, (says he) are not salt, like the sea water, but sweet, and therefore can be no where formed except on the mountains, in rivers, in caverns, and against the hills near the sea shore. The mountains of Greenland are so high that the snow which falls upon them, particularly in the north side, is, in one night's time, converted into ice: they also contain clefts and cavities, where the sun seldom or never injects his rays: besides these, there are projections, or landing places, on the declivities of the steepest hills, where the rain and snow waters lodge, and quickly congeal.

When now the accumulated flakes of snow slide down, or fall with the rain from the eminences above, on those prominences, or, when here and there a mountain-spring comes rolling down to such a landing place, where the ice has already seated itself, they all freeze, and add their tribute to it. This by degrees waxes to a body of ice, that can no more be overpowered by the sun; and which, though it may indeed, at certain seasons, diminish by a thaw, yet upon the whole, through annual acquisitions, it assumes an annual growth.

Such a body of ice is often prominent far over the mountains. It does not melt at the top, but underneath; and also cracks into many larger or smaller clefts, whence the thawed water trickles out. By this it becomes at last so weak, that being overloaded with its own ponderous bulk, it breaks loose, and tumbles down the rocks with a terrible crash. Where it happens to overhang a precipice on the shore, it plunges into the deep with a shock like thunder; and with such an agitation of the water, as will overset a boat at some distance, as many a poor Greenlander has fatally experienced."

Thus are these amazing ice mountains launched forth to sea, and found floating in the northern regions. It is partly owing to these dangerous masses, and partly to the *field* ice, that the polar regions are inaccessible to our navigators.

In the midst of such tremendous masses of ice many navigators have been arrested and frozen to death. In this manner the brave Sir Hugh Willoughby perished with all his crew in 1553. And in the year 1773, Captain Phipps—now lord Mulgrave—was caught in the ice, and very nearly met the same unhappy fate. The reader may see the account at large in *Phipps's Voyage to the North Pole*. The scene, as there described, divested of the horror from the eventful expectation of change, was the most beautiful and picturesque imaginable—Two large ships becalmed in a vast bason, surrounded on all sides by islands of various forms; the weather clear; the circumambient ice tinted with a thousand colours; many fine pools of water appeared upon the flats crystalline with the young ice; the small space of sea, in which they were confined, perfectly smooth. After fruitless attempts to force a passage, their limits were perpetually contracted by its closing upon them; till at last each vessel became immovably fixed. The smooth extent of surface betwixt the islands was soon lost; the pressure of the pieces of ice, by the violence of the swell, caused them to pack; fragment rose upon fragment, till they were in many places higher than the mainyard. The movements of the ship were

tremendous and involuntary, in conjunction with the surrounding ice, actuated by the currents.

The water shoaled to fourteen fathoms. The grounding of the ice or of the ships would have been equally fatal. The force of the ice might have crushed them to atoms, or have lifted them out of the water and overset them, or have left them suspended on the summits of the pieces of ice at a tremendous height, exposed to the fury of the winds, or to the risk of being dashed to pieces by the failure of their frozen dock. An attempt was made to cut a passage through the ice; after a perseverance worthy of *British seamen*, it proved fruitless. The commander, at all times master of himself, directed the boats to be made ready to be hauled over the ice, till they arrived at navigable water—a task alone of seven days unremitting labour—and in them to make their voyage to England. The boats were drawn progressively three whole days. At length a wind sprung up, and the ice separated sufficiently to yield to the pressure of the full-sailed ships, which after labouring long against the ice, at length got safe out into clear water.

The collision of the great fields of ice, in high latitudes, is often attended with a noise that, for a time, takes away the sense of hearing any thing else; while the smaller fields produce a grinding noise of unspeakable horror. These are some of the wonders of Jehovah in the great deep. Wonders which ancient navigators had no conception of. It is in modern days only that the ocean has been traversed both in the equatorial and polar regions, and its productions and appearances in both, have been accurately described.

These fields and islands of ice, though formed only in the high regions near the poles, are nevertheless, by currents and storms, driven far into milder latitudes. Thus the country of Iceland is frequently visited with them, though none are formed near that island, unless great quantities are driven upon its shores first. The ice comes on here by degrees, always with an easterly wind, and frequently in such quantities as to fill up all the gulphs on the north-west side of the island, and even to cover the sea as far as the eye can reach. Sometimes, remaining long upon the coast, it does incredible damage. Mountains of it have been found here sixty fathoms in height, and sometimes these enormous masses have been grounded in shoal water, and have continued for years before they have been dissolved, chilling the atmosphere with their influence for a great way round. It is said, that when many such bulky and lofty ice-masses are floating together, the wood which is often found drifting between them, is so much chafed, and pressed with such violence together, that it sometimes takes fire: which circumstance has occasioned fabulous accounts of the ice being in flames.

In the years 1753 and 1754, Iceland was visited with vast shoals of ice, which occasioned such coldness of the atmosphere, that horses and sheep dropped down dead by reason of it; vegetation was every where stopped by it, so that some horses were observed to feed upon dead cattle, and sheep to eat each others wool through hunger.

Besides these calamities, in this country a great number of bears arrive with the ice, which often make great ravages among the sheep.

The inhabitants of Iceland watch the approach of these intruders to destroy them; or else, by assembling together in great bodies, they drive them back again to the ice, which sometimes floats off with them again.

It is a fact generally granted that the northern regions have gradually become colder and colder for several centuries back. Thus for instance in the eighth century the shores of west and east Greenland were accessible, and an Iceland colony was established there, which in time consisted of many towns, villages, churches, and convents, and a regular intercourse was preserved with Norway till 1406, when the last bishop was sent over. From that time all correspondence has ceased. Probably the original savage inhabitants destroyed the colony.

The shores of east Greenland are hardly to be approached now at all, and the western only with great difficulty, by reason of the vast accumulation of ice. But this could not be the case in the same degree formerly, for Greenland was famous for its pastures and its cheese and butter, with which the court of Norway used to be supplied; large oaks also are said to have abounded; some few oaks are said still to be found in the southern parts, but small and stinted by the cold. Perhaps the continual increase of cold is owing to the continual increase of ice in the surrounding seas. Whether, in process of time, this may not so increase as to render this country quite unfit for human habitation, may be doubted.

But we return to our subject, the saltness of the sea, and we will mention one circumstance more supposed to be owing to this quality.

All who have been spectators of the sea by night, a little ruffled with winds, seldom fail of observing its fiery brightness. In some places it shines as far as the eye can reach; at other times, only when the waves boom against the side of the vessel, or the oar dashes into the water. Some seas shine often; others more seldom; some, only when particular winds blow; and others within a narrow compass; a long tract of light being seen along the surface, whilst all the rest is hid in total darkness.

It is not easy to account for these extraordinary appearances: some have supposed that a number of luminous insects produced the effect, and this is really sometimes the case; in general, however, they have every resemblance to that light produced by electricity; and, probably, arise from the agitation and dashing of the saline particles of the fluid against each other. But the manner in which this is done, remains yet for discovery. It is certain that we have not yet produced any thing similar, by any experiment which philosophers have made.

Our progress in the knowledge of Nature is slow, and human life is short; and it is a mortifying consideration, that we are hitherto more indebted for success to chance than to industry. In the great millennial age, when the life of man shall be lengthened like the life of a tree, and be no more, for its brevity, compared to the flower of the grass; then will men study the works of Jehovah with every possible advantage. One man may then compare the observations and experiments of

centuries, which himself has made, and know the wonders of creation and providence in the atmosphere, in the earth, and in the great deep.

TO BE CONTINUED.

ANTIQUITY OF THE UNIVERSAL DOCTRINE.

DEAR SIR,

IN addition to what was observed in a former letter on the writings of Moses, I wish to engage the attention of the readers of your valuable Miscellany to a few select passages, which I conceive furnish evidence of the high antiquity of the universal doctrine.

When Paul asserted (Rom. viii. 20, 21.) that (κτισις *) the rational creation was made subject to vanity ('επ' †) upon hope, he seems to have had in view some divine promise, or declaration, which laid a foundation for fallen man to hope for complete deliverance at some future period; even, before the judicial sentence, subjecting him to vanity, or pain and suffering, had passed upon him. I know of but one passage which the apostle can be supposed to have had in view, as laying a foundation of hope before fallen man was subjected, by the sentence of the Almighty, to experience the painful effects of sin; that passage is what we call the first promise; Jehovah's declaration that the seed of the woman should bruise the serpent's head, Gen. iii. 15.—— After our first parents had, through the seduction of the serpent, transgressed the divine command, and exposed themselves to the penalty of death, before the sentence was pronounced upon them, Jehovah, in great mercy, made known his design of raising up a future deliverer, who should completely restore from the ruins of the fall.

This deliverer is held forth in the first promise as the seed of the woman, consequently, as one who stands connected with the whole human race. Whatever was intimated of mercy and delivrance in that promise must relate to the whole race of Adam, as they were all comprehended in him when the promise was given, as much as when the sentence of death was pronounced upon him; as the latter extends to mankind at large, so must the former likewise.

From the time the above declaration was made respecting the seed of the woman, all the divine dispensations, all the dealings of God with

* Κτισις is frequently used to express the rational creation, see Mark xvi. 15. Col. i. 2, 3.

† The preposition 'επ' with a dative, is in many passages translated *upon*. Parkhurst says, *upon* is plainly the leading and primary sense of it. See his Greek Lexicon.

men, have been in pursuance of the gracious design therein intimated; from that time all the ways of God to men have proceeded on the foundation of grace, on that foundation they will continue to proceed until the promise be completely fulfilled.

The *head* of the serpent I conceive to intend that by which his dominion is extended and his empire maintained, *i. e.* sin and death, by which he makes head against the government and works of God; so far as sin and death extend, so far the power of Satan is displayed, and his triumphs extended. He that committeth sin is of the devil, 1 John, iii. 8. and he that had the power of death is the devil, Heb. ii. 14. The destruction of sin and death will be the complete bruising of the serpent's head, and that destruction necessarily implies the restoration of all mankind to purity and life.

The Hebrew word in the above passage, which our translators have rendered *bruise*, occurs only three times in the Bible; I think its true meaning is to *overwhelm*, or *completely cover*.* It is translated *cover*, Psalm cxxxix. 11. It should be rendered either *overwhelm* or *cover*, Job ix. 17. We can form an idea of a person's being overwhelmed, or covered with darkness, or a tempest, but what idea can we form of his being bruised or broken with darkness, &c.? In Gen. iii. 15. I think the word is intended to express not merely the bruising of the serpent, but the complete overwhelming thereof, by the destruction of all his works, and covering of all the effects produced through his intervention. I conceive the passage is explained in the New Testament by the declarations, "The son of God was manifested that he might destroy the works of the devil;" "He appeared to put away sin;" "he must reign till he hath put all enemies under his feet;" and that it will be completely fulfilled by the destruction of death, the last enemy, 1 Cor. xv. 26.; the deliverance of the creation from the bondage of corruption into the glorious liberty of the children of God, Rom. viii. 21.; the establishment of the empire of grace upon the total ruin of the empire of sin, Rom. v. 21.; by Christ's making all things new, Rev. xxi. 5.

If it be admitted that these passages in the New Testament open and explain what was wrapped up in the declaration of Jehovah concerning the seed of the woman, Gen. iii. 15. it will follow that so far from the universal doctrine being novel, its antiquity is as high as that of the first intimation of a saviour.

The promises of Jehovah to Abraham, Isaac, and Jacob, as recorded by Moses, Gen. xii 3. and xxii. 18. and xxvi. 4. and xxviii. 14. is another proof of the antiquity of the universal doctrine. Hath not God made of one blood all nations of men, for to dwell upon all the face of the earth? Acts xvii. 26. Are they not all descended from the same original stock, Adam? Where has the insulated individual been found, in any age, or country, who did not spring from, and consequently belong to, some family of the earth? What part of the human race

* See Parkhurst's Hebrew Lexicon under שוף

can be pointed out which is not comprehended in all nations, all families, all the kindreds of the earth? Acts iii. 25. If it be admitted, (and who will deny it?) that all nations, all families of the earth, all the kindreds of the earth, must comprehend all mankind; it will follow that as far back as the days of Abraham, God promised to bless all mankind. Is God able to fulfil this promise? Most assuredly he is, for he is Almighty. "With God nothing shall be impossible." "Ye may weary men; but will ye weary my God also?" "He fainteth not, neither is weary." Does not the faithfulness of God bind him to accomplish this promise? Is he a man that he should lie, or the son of man that he should repent? Hath he spoken and shall he not do it? But are we to understand by God's promising to bless all the families of the earth, that he hath engaged to make them all pure and happy? First, I ask, Can those who have died without ever hearing of Christ the seed of Abraham, without any opportunity of being acquainted with the gospel, which probably has been the case with the major part of those who have yet lived, be said, in any sense, to be blessed through him? Must not the promise, so far as relates to them, totally fail, unless they be blessed by Christ at some future period? How can those be blessed in Christ the seed of Abraham, who live and die unavoidably ignorant of him and his salvation, if he consign them over, because they did not receive and obey his gospel, which they never heard of, or for any other cause, to endless punishment? If those who have opportunity of being acquainted with Christ, and of receiving his gospel with all its blessings here, continue in ignorance, sin, and misery, to the end of their lives, and continue miserable hereafter, as long as they exist, how can they ever be said to be blessed? To be blessed is to be enriched with blessings, to be made happy: this seems to be the literal meaning of the phrase: nor does it appear how any creature can be said to be blessed any further than he is made happy. ברך translated bless, in the passage we are considering, seems to establish this idea, as, when used by a superior to an inferior, it will be found always to express the superior's giving, promising, or wishing, rest, quiet, happiness, to the inferior. If we were merely told that God had wished happiness to all mankind, we might conclude that *his* wishes would not be found heartless and unproductive; but that his wisdom and power would find means to carry his most benevolent wishes into effect: especially as we are told he will do all his pleasure, and that whatsoever his soul desireth even that he doth. But it was not simply a benevolent wish which God expressed in his promise to Abraham, Isaac, and Jacob; but a plain and positive declaration of what himself would accomplish: therefore it laid a solid foundation for all the faithful to believe that he would sooner or later bless, or make happy, all the families of the earth, in the promised seed of Abraham. It will be admitted on all hands, that when JEHOVAH promised to bless Abraham, he engaged to bestow such positive blessings upon him as should make him completely happy: why then should it be doubted by any, whether, when he promised, in words equally strong, to bless all the families of the earth in him, he

meant that he would make them all happy, seeing the language seems to make the one event equally as certain as the other?

I will only refer to two passages in the New Testament, to show that the above promise hath never yet been fully accomplished, and that it cannot be fully accomplished unless all mankind be restored to purity. According to the promise, all the families of the earth are to be blessed in the seed of Abraham: but the apostle shews (Gal. iii. 9.) that those who believe are the persons who are blessed; now all mankind do not at present believe, consequently, are not blessed according to the promise, in the present state; it follows that those who now die in unbelief must be brought to believe at some future period, in order to the promise being fulfilled. Peter, after quoting the promise to Abraham, "In thy seed shall all the kindreds of the earth be blessed," (Acts iii. 25.) adds, that Christ was sent to bless the Jews first: but how to bless them? "In turning away every one of you from his iniquity." Though this has not yet been done, it will be completely accomplished, when the deliverer shall turn away ungodliness from Jacob, and all Israel shall be saved, Rom. xi. 26. If those whom Christ blesses are blessed by being turned away from their iniquities, it will follow, that, in order to his blessing all the kindreds of the earth, they must all be turned from their iniquities.

This letter being perhaps too long already, I will add no more at present; but that I remain,

Most sincerely,

APRIL, 17, 1800. Yours, &c.

PHILALETHES.

SUBJECTION TO GOD,

A SERMON, BY THOMAS PAIN.

Continued from our last.

"Thou hast put ALL things in subjection under his feet. For in that he put ALL in subjection under him, he left NOTHING that is not put under him. But we see not yet all things put under him."

Heb. ii. 8.

THE system of endless reprobation not only supposes the unhappy creatures miserable to all eternity, but that they will be in a state of rebellion without end; that they will hate God their sovereign, reject his authority over them, violate his laws, and blaspheme his holy and blessed name for ever and ever: he will punish, and they will sin the more: that he will punish yet more, and they still rage and sin more horribly! and that the strife will go on to——God only knows what height!!! But that it will endlessly increase!!!

A Mr. Roda, in a sermon in Defence of Endless Misery, says, "God

will exert all his power to make the unhappy creatures miserable; and it is impossible for them to avoid hating a being that does so; therefore the wicked will be under the necessity of hating God; they will rebel, and be will torment for ever."

This is in direct opposition to the text which I have chosen for this discourse, and to many other places of the word of God, which expressly make mention of Christ putting all things under his feet, causing every knee to bow to him and every tongue to confess to his glory. "Thou hast put all things in subjection under his feet, and left nothing not put under him." These words are a prophecy concerning Christ; it speaks of things that are yet to come: for it is added, But we see not yet all things put under him.

From the text, therefore, we may raise this important doctrinal proposition—That there will come a period when all things will be put under the feet of Christ, and *nothing left in rebellion* against his holy and righteous government.

In discoursing this proposition I shall take notice,

I. What is meant by subjection to God in the text.

II. What reason we have to believe, that Christ will put all things in subjection under his feet.

And may the spirt of truth, lead us into the truth as it is in Jesus; may we be led to see the beauty of subjection to God, and feel our souls bow to his authority.

We have then to take notice, first, What is meant by subjection to God in the text.

By subjection to him in the text, we are not to understand a being subject to his power *only*; for in this sense all things are *now* subject to him. Who has power to stand against Jehovah? Can any creature resist his power? No; he can take away the life of the rebel in a moment: he can turn all nature into nothing: at his pleasure all things are *now* subject to his power: to deny this would be to assert that there is another more powerful than God. That being subject to his *power* is not the subjection intended in the text, appears from its being added, "But we see not *yet* all things put under him:" that is, not in that state of subjection which shall be hereafter. But if never ending rebellion is true, wherein will a future subjection differ from the present? The wicked hate God now, so they will then: they are subject to his power now, so they will be then: so that on that sentiment, we may contradict the text, and say we see all things *now* subject to him, as much as they ever will be.

The subjection to God in the text stands opposed to rebellion against him; which we have been considering: that, as we have seen, consists in a rejection of his sovereignty, and in a violation of his law and authority. But subjection consists in a hearty acknowledgment of, and bowing to, the sovereignty of Jehovah; the language of the returning soul is, "Thou art our king, O Lord; other lords besides thee have had dominion over us; we have rebelled against thee, and served other gods; but from hence forth by thee only will we make mention of thy

name." Subjection to God implies a receiving him to rule us, to reign in, and over us, and instead of casting off his law, and breaking through his prohibitions, it is to receive his law and do his commandments; it is to bow before him, and acknowledge that he, and not Satan, is Lord: it is to love him with all the heart, with all the soul, mind, and strength: it is to serve him as the angels and spirits of the just made perfect do in heaven; there they love him as he ought to be loved, serve him as he ought to be served: *all* their powers they received from him, and all their powers they devote to him. Such is the subjection due to God from all his creatures; such his law demands; and such shall be the subjection of all his creatures: for he will put all things not only under his feet, but in *subjection* under his feet, and leave nothing not put under him.

Here we behold the creature in his proper place, answering the end of his creation: God is the object of his love; God's holy law is the rule of his conduct; he bows to the sovereignty of Jehovah, and glorifies his holy name.

But will all things be brought into this subjection to God? Will he put an end to rebellion, and cause every creature to stand in his proper place? Will he subdue all things unto himself? Has he power to do it? Yes, he is able, according to the working of his mighty power to subdue even *all things* unto himself; and that he will do it, we now proceed to consider under our second head, wherein I purposed to

Examine the reasons we have to believe that Christ will put *all* things in subjection under his feet.

1st. We may expect, and believe, that Christ will put all things in subjection under him, because his kingdom is universal in point of right. God has a right to the service of every rational creature, because he is the author of their being: so that it is perfectly reasonable that all should obey and serve him: to present our bodies a living sacrifice to God, is our reasonable service; and as it is reasonable that he should be served by *all*, because he made all, so also because he upholds all by his power. No creature is independent of God; but all things are kept in being by the upholding hand of Jehovah. "In him we live, and move, and have our being." Therefore to rebel against him must be wrong, but to be in subjection to him, must be his eternal right. This will still appear more plain if we attend to the nature of the law of God; the law of God is grounded on eternal justice and truth; it stands in perfect unison with the nature of Jehovah. It is immutable, like God himself: this law is binding on all rational creatures; there is no intelligent creature but is under the law of God: and this law demands subjection to God from *all*; which proves, beyond dispute, that God's kingdom is universal in point of *right*, and that universal subjection to him is his due.

But perhaps it may be said, "What need is there to produce arguments to prove what none have attempted to deny? Who has said that God has no a right to be submitted to by all?" I answer, it is my design to establish this point, because this holy doctrine of the restoration, and universal subjection to God, has been represented as a thing very contrary to the honour of Jehovah; that if never ending misery be not true, God must give up his perfections, and become vile, like sinful

men. It does not teach any such thing; but asserts that it is his eternal right to be God alone, and served by all; and that he will maintain his right, and actually cause all to serve him; and instead of rebelling against him, be put in subjection under his feet; while those who believe endless rebellion, must believe that right will never take place.

Now as we may expect and believe that Christ will put all in subjection under his feet, because his kingdom is universal in point of right, so,

2ndly, We may expect it because we are taught to pray for it. Enlightened reason teaches this; let a man be well convinced of the nature, the eternal justice, and truth, on which the law of God is grounded; let him be well convinced of the nature, the injustice, and consequence of rebellion against the sovereignty of Jehovah, and he will, he must, desire that the wickedness of the wicked may come to an end, and that God may have that obedience from all his creatures which is his due. The word of God teaches us to pray for the same; hence we are taught to say, "Father—thy will be done in earth as it is done in heaven." Let all the lower creation stand in that state of subjection to thee as the angels above do.

To the same effect the saints of old prayed. "God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon all the earth, thy saving health among all nations; let the people praise thee, O God; let all the people praise thee." Here the pious psalmist prays for all the people to be brought to praise God, as an effect of his merciful making known his saving health to them. At another place he prays thus: "O let the wickedness of the wicked come to an end." Again, "Search out their wickedness, O God, till thou find *none*." Again, "Rule thou, O God, in the midst of thy enemies." Again, "Let every thing that hath breath praise the Lord."

These pious breathings are perfectly consistent with the nature of divine grace. Sin is contrary to grace; grace teaches us to mourn because of sin; it teaches to hate all sin, in all creatures: it teaches to love God, to love his law, and to desire that all may serve, honour, and obey Jehovah. It is not contrary to divine grace but perfectly consistent with it, to desire that all may be brought to love, honour, and obey God.

Since then it is consistent with enlightened reason, with the word of God, and the nature of divine grace, to pray that all may be brought to a state of subjection, is it not reasonable to believe, that God will finally grant what he himself has caused us to desire?

3rdly. We may expect, and firmly believe, that Christ will put all things in subjection under his feet, because he has expressly declared that it shall be so. My text is a positive and very expressive declaration—"Thou hast put *all* things in subjection under his feet;" and that we may know for certainty what is meant by all things, it is added, "And left *nothing* that is *not* put under him." We have many instances in the word of God of things spoken of being put in the past tense instead of the future, to denote the certainty of them: and this doubtless is the case here, which plainly appears from the close of the

verse; "but we see not yet all things put under him." I think the words are so plain and clear, that the evidence contained in this single verse is sufficient to warrant a firm belief of the subject now under consideration.

If we attetively examine the Scriptures of truth, we shall find that it is the work of Christ the mediator to subdue all things unto himself; and he will compleat this glorious undertaking *before* he delivers up his mediatoral kingdom: for he will not deliver up the kingdom till he has put down all rule, and authority, and power, and subdued all things unto himself.

Much dispute has arisen respecting the extent of the undertaking of Christ. Those who maintain particular redemption, believe that only a part of mankind were given to Christ; these were chosen personally, eternally, and unconditionally; for these, and these only, Christ died; these, and these only, will be brought to love and serve God. But if these are the only purchase of his blood, &c. why are they called in Scripture the first-born? The first-fruits? It is not common to call the whole of a family the first-born; nor the whole harvest the first-fruits. But the term first-born implies that there are after-born; and the first-fruits, that there are after-fruits: and whoever reads the books of Moses with attention cannot be ignorant of this being the established idea belonging to those terms; and this being the case, the elect being called first-fruits and first-born, evinces that they are not the whole. Not only a part, but *all* things were delivered into his hands: "The Father loveth the son, and hath giving all things into his hands;" and therefore when he died, "He gave himself a *ransom for all*;" "For the whole world;" "For every man;" and this he did that he might be the life of the world. The world, in its fallen state, lieth in wickedness, and is spiritually dead: but Christ died that he might take away the sins of the world: "Behold the lamb of God that taketh away the sin of the world." He is therefore the saviour of the world (1 John iv. 14. John iv. 42). He has reconciled all things unto himself by the blood of his cross; and has made full satisfaction to divine justice for *all*: he has done this that he might destroy the works of the devil, and make an end of sin; or, in other words, put an end to rebellion, and subdue all things unto himself. As *all* things were given to Christ, and as he died for *all* for this purpose, future judgment and punishment are in his hand for the same purpose also.

I have heard some asssert that future judgment and the execution thereof, will take place solely on the ground of legal justice; that sinners will have to do with a God *out of Christ*, and therefore there can be no mercy in store for them. But instead of its being God out of Christ (if such a God is to be found) it is Christ himself that will judge and punish sinners. "The father judgeth *no man*, but hath committed *all judgment* unto the son; and hath given him authority to execute judgment also because he is the son of man:" because he is God-man mediator, thereof we see that God the Father is excluded both from the judgment and the execution thereof: Christ judging and rewarding every man, is a sovereign act of mercy: "Also unto thee, O Lord, belongeth mercy: for thou rewardest every man according to his works." Psalm lxii. 12.

So also those severe and very awful judgments spoken of in Psalm lxxxiii. 13—18. are for this purpose, that they may know Jehovah and seek his name. Well may it therefore be said, "In the midst of judgment our God remembereth mercy."

Christ shall reign till he has put all his enemies under his feet. Let us examine what we are to understand by his putting his enemies under his feet. This is a declaration concerning Christ, which we find first in Psalm cx.; and I think it is three times repeated in different parts of the Scriptures, and always spoken of as a circumstance that had not then taken place, but which most assuredly would at a future period; and therefore it appears to be a positive declaration that all things will be brought into a state of subjection to God.

But that we may understand what is the mind of the spirit in this matter, we will examine some other portions of God's word. Isa. xlv. 23. "I have sworn by myself, the word is gone out of my mouth, and shall not return, that unto me every knee shall bow, and every tongue shall swear, surely shall say, In the Lord have I righteousness and strength." Paul quotes this text, and says, "And for this reason, (that is, for Christ's humbling himself, and becoming obedient to the death of the cross) God hath highly exalted him, and given him a name which is above every name, that in the name of Jesus every knee shall bow, and every tongue shall confess that he is Lord;" and this confession is to be made by things in heaven, things on earth, and things under the earth; or, as Dr. Haweis, in his new translation, has rendered it, "of things angelic, of things human, and things infernal."

It is observable that here is no mention made of different sorts of confession, one part confessing obedience and love to Jesus Christ, and another part of the creatures of God confessing his Almighty power and justice, mixing their confessions with horrible blasphemies against his holy and sacred name,—(and this must be the case, if endless rebellion is true)—but all here are represented making one confession, that is, that Jesus Christ is Lord: and this shall be done, not in a hypocritical feigned manner, but in a way that God approves of, for they shall all bow in the name of Jesus, and confess to the glory of God the Father.

That this is the confession here intended, will appear still more plain, if we compare the texts we have been considering with Rev. v. 13. "And every creature which is in heaven, and on the earth, and under the earth, and such as are (*i. e.* now) in the sea, (even all of them) heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb for ever and ever." This is that glorious confession which all will make to him that sitteth upon the throne, and unto the lamb; for here all creation is at his feet, and that not with tears in their eyes, or petitions in their hands, not with crying and supplication, or weeping, like John, (ver. 4.) because things were hidden and kept secret, but with joy in their hearts, and praises in their mouths, with melody on their lips, and hallelujahs on their tongues, with looks and countenances full of satisfaction and delight, and their faces, instead of gathering blackness, turning pale, or being covered with confusion, (as was once the case with some of them) they now

shine as the sun, replete with light, life, and love, full of extasy and rapture, and that because the book written within and on the back-side, sealed with seven seals, is now opened and unsealed, and all things revealed and explained: their own cases, peculiarly, unfolded to their view, and all the ways and means their loving saviour took to bring them to the situation they are now in, with all the other miracles of grace and love.

Where, then, there is universal praise and thanksgiving, universal harmony and love, and both heaven and earth sounding and resounding acclamations of joy and peace, there must be universal subjection and salvation.

IMPROVEMENT.

Oh! what a mercy, what an unspeakable mercy, that Jesus Christ was manifest to destroy the works of the devil, and make an end of sin! "Bless the Lord, O my soul, and let all that is within me bless his holy name." The Lord is indeed good to all, and his tender mercies are really over all his works. All thy works shall praise thee, O Lord.—I desire to praise thee, O Jehovah, that thou hast made me to know this glorious and blessed doctrine of thy universal, efficacious, sovereign, unchangeable love. Thou art, indeed, the fountain of love! thy nature is love, and all thy decrees were dictated by infinite love and goodness; they were contrived by infinite unerring wisdom, and are and shall be performed by infinite and almighty power. Thou wilt perform all thy pleasure, and thy counsel shall stand. Thou, O God, hatest that which is contrary to thy nature, and that thou wilt destroy; thou wilt put an end to rebellion, and subdue even all things unto thyself. Thou hast subdued millions of rebels unto thyself, and caused them to lay down the arms of their rebellion, and willingly and joyfully to serve thee.—Go on, blessed Jesus, with thy glorious work, and through the greatness of thy power, cause thine enemies to submit themselves unto thee, so that all the earth may worship thee, and glorify thy holy name. Destroy the works of the devil, yea, all his works do thou destroy, and make a full end of sin; bring every creature thou hast made (which hath apostatized) back to its proper place; and cause all to give unto thee the glory due to thy name. Let every knee bow to thee, let every tongue confess to thee, let every creature in heaven and earth praise and adore thy name. Even so, Lord Jesus, amen.

It is the peculiar happiness and privilege of those who believe the universal efficacious love of God, that they can make supplications, prayers, intercessions, and giving of thanks for *all* men; and they can do it without wrath, and without doubting also; firmly believing that it is good and acceptable to God our saviour, who will have *all* men to be saved, and come to the knowledge of the truth; for there is one God, who made all, and, considering them as the works of his hand, he loves all with a sovereign unchangeable love; and there is one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, a testimony in its proper time.

The living God is the saviour, (*i. e.*) restorer) of all men, especially of those who believe—this is a faithful saying.

I am very far from blaming those who believe endless rebellion, for their views, because I conceive they are upright in making a profession of what they really believe, yet I think many are too hasty in opposing the restoration; they certainly ought to lay aside prejudice, and candidly examine the evidence which is to be found in the Scriptures, which if they would do, and seek for the guidance of the spirit of truth, I am persuaded they would soon see that the closing scene of the mediatorial reign of Christ is his delivering up the kingdom, after putting down all rule, and subduing all things unto himself. But where is the Scripture evidence in favour of endless rebellion? Where is it said that sin will endlessly exist? Let those who maintain it bring forth their strong reasonings, that they may be justified.

Happy! unspeakably happy! those who now lay down the arms of rebellion, and bow to the sceptre of his love! They shall have their inheritance with the first-born, and be the first-fruits unto God and the lamb.

SKETCH

OF

THE LIFE OF THE BENEVOLENT MR. HOWARD.

Oft have the feeble and th' imprison'd bless'd
The generous zeal that glow'd in Howard's breast:
With painful care and pious steps he trod
The path prescrib'd by truth that came from God.
At others woes his breast with pity glow'd,
And virtue fix'd in him her firm abode.
Long did he roam abroad from coast to coast—
All Europe's glory, and Britannia's boast
Until he reach'd that distant happy shore,
Whence God has destin'd we return no more.
On earth's cold lap now rests his weari'd head,
Yet, though he slumbers, Howard is not dead—
He shall, anon, to heaven immortal rise,
And angels waft him to his kindred skies

THIS man of singular and transcendant humanity, was the son of a respectable tradesman in St. Paul's church-yard, London. Some of his biographers have claimed for him a descent from the noble Howards, Dukes of Norfolk; and a relation to the ancient families of the Tatnalls, Cholmleys, and Barnardistons. But allowing these claims to be just, yet, what lustre can they reflect upon the character of the *immortal John Howard*? His greatness was superior to that of all his ancestors, let them have been whom they may; a descent from a long line of monarchs could not add to his dignity. There are no circumstances of his life that we consider as important, therefore we shall without scruple say all we know of his early days. His parents had only himself and a daughter who survived them; and as they were Protestant Dissenters, they brought up

their children in the same religious profession: and the subject of these memoirs was many years a member of that congregation, at Bedford, of which John Bunyan had formerly been pastor

Mr. Howard is said to have been born at Enfield in Middlesex, about the year 1725; but the entry of his birth is not to be found in the parish register there, and the register of the old dissenting congregation at Enfield does not reach so far back. His father left, both to himself and sister, handsome fortunes at his decease, and, by his will, ordered that his son should not be considered as of age till he was five and twenty. What might be the old gentleman's reason for thus protracting his son's minority, we know not; but desirous, perhaps, that the fortune which he had accumulated might be increased, he bound his son apprentice to Mr. Nathanel Newnham, of Watling Street, grandfather to Mr. Alderman Newnham, w holesale grocer, with whom he served his time. Mr. Howard however, does not seem to have been very earnest in pursuit of that increase of riches, which trade might have procured, for he never went into business. His constitution was naturally feeble, and his health precarious, and his attention to business during his apprenticeship had considerably injured it; he therefore forsook an avocation which, as his father was dead, he did not think himself bound in duty to follow.

His circumstances were sufficient to procure him respect, even if his eminent virtues had not called forth a sentiment more warm and more honourable; but his fortune was narrow, when compared to the ample generosity of his soul. Indeed when we consider with how small an income this amiable philanthropist has dispensed more benefits to mankind than the power and affluence of princes ever bestowed, we are taught to excuse ourselves no longer for the little good we do towards society, on account of the want of affluence; and are instructed, how considerable a proportion of the happiness imparted by charity depends upon the benevolence of the heart, and the industry and attention with which that benevolence is carried into execution.

About the time that Mr. Howard came of age, he took apartments in Church Street, Stoke Newington, Middlesex; but not meeting with that attention which his delicate constitution required, he removed to another lodging in the same street, in the house of Mrs. Sarah Lardeau, a worthy sensible woman, but an invalid, being much troubled with the gout. She was a widow, and her husband had been clerk to the lead works of Sir James Creed. While he resided here, he had an illness of which he languished a considerable time. Mrs. Lardeau watched and attended him with the greatest assiduity: to her tender care, and pious and sensible conversation he ascribed his recovery. The grateful heart of Mr. Howard knew not how to make a suitable return, without rendering his kind hostess the mistress of his fortune. And as gratitude, in tender and benevolent minds, is nearly allied to love, he seems to have made his proposal in terms which shew all the ardour of that passion; telling her that if she did not consent to marry him, he should immediately quit his friends and country, never to see them more. The lady remonstrated on the difference of their ages, she being turned of fifty one, and himself, at that time, not more than twenty eight. To

this he replied, that gratitude dictated the step, and that his resolution was immovable. He gave her twenty-four hours to consider of his proposal, she consented, and they were accordingly privately married in the year 1752. To compleat his generosity, Mr. Howard made a present to her sister of the fortune which his bride was possessed of.

This was a singular union, and, in the opinion of the system makers, could not be a happy one, for Mrs. Howard was not only twenty three years older than her husband, but was, in constitution, twenty years older than her real age, and of this she had fully apprised him. However, they lived more than three years in possession of the greatest happiness. She died Nov. 10, 1755, in her fifty fifth year; and he was a sincere and affectionate mourner for her death.

During the life of Mrs. Howard he proposed to purchased a house, and appropiate it as a parsonage house for the dissenting minister at Stoke Newington; towards this himself gave fifty pounds, being, as he said, desirous to support the respectability of a worthy minister of the gospel.

He often was heard to say, in the latter part of his life, that he owed much of his desire to be useful to the excellent example of this wife, whom he always mentioned with the highest respect: and to whose memory he erected a monument in Whitechapel Church.

About the year 1756, he was elected Fellow of the Royal Society, and in the same year a circumstance befel him to which he ascribes the particular direction towards which his active benevolence was so uniformly biassed: though certainly a mind like his could never have been inactive in a community where affliction and misery existed, and where pain and anguish were heard to sigh, or utter the groan of complaint.

On November 1, 1755, a great earthquake had desolated the fine city of Lisbon, and greatly altered the general face of the neighbouring country; Mr. Howard had a great desire to make the tour of Portugal that he might view the awful ravages which it had occasioned: but he was much persuaded against it by his friends, as they deemed it a presumptuous undertaking.

In consequence of this, he held several conferences with a minister of his acquaintance, and having got satisfaction in this point, he embarked, about Midsummer, in the Hanover packet, for Lisbon.

France and England were then at war, and the packet was captured by a French privateer, and carried into Brest. On this occasion, he not only saw, but felt, the hardships attending a state of captivity. "Before I reached Brest, (says he) I suffered the extremity of thirst, not having, for above forty hours, one drop of water, nor hardly a morsel of food. In the Castle of Brest I lay six nights upon straw; and observing how cruelly my countrymen were used there, and at Morlaix, whither I was carried next; during the two months I was at Morlaix upon parole, I corresponded with the English prisoners at Brest, Morlaix, and Dinnan. I got sufficient evidence from this, that they were treated with such barbarity, that many hundreds of them had perished; and that thirty-six

had been buried in a hole at Dinnan in one day. Perhaps what I suffered on this occasion encreased my sympathy with these unhappy people." Howard on Prisons, p. 1.

When he came to England, still on his parole, he communicated these particulars to the commissioners for sick and wounded prisoners. The information was received with the attention due to the authenticity and humanity with which it was given: the commissioners returned their thanks to the informant, caused a remonstrance to be made to the court of France, and thus procured redress to the captives.

The circumstances of distress to which Mr. Howard had been a witness, sunk deep in his mind, and he soon found that France was not the only country in which there was cause for the like complaint, and that prisoners of war were not the only sufferers by the loathsome inconveniences which give additional horrors to the loss of liberty. In his own country—*in England*—he found that the debtor and the felon were equal sharers in the diseases and distresses incident to confinement, unsoftened by humanity and unalleviated by any of those attentions which might preserve health: he not only saw the injustice of classing both these descriptions of men together, under the same general punishment, but his strong benevolence would not admit that even guilt should suffer beyond what justice and necessity demands.

"I grant (says he, after speaking of prisoners of war) there is a material difference in the *circumstances* of foreign and domestic prisoners, but there is none in their *nature*. Debtors and felons, as well as hostile foreigners, are *men*, and by men they ought to be treated as such. Those gentlemen who, when they are told of the misery which our prisoners suffer, content themselves with saying, *Let them take care and keep out*, prefaced, perhaps, with an angry oath, seem not duly sensible of the favor of Providence which distinguishes them from the sufferers; they do not remember that we are required to imitate our gracious heavenly parent, *who is good to the unthankful and to the unholy*; they also forget the vicissitudes of human affairs, the unexpected changes to which all men are liable, and that those whose circumstances are affluent may, in time, be reduced to indigence, and themselves become debtors and prisoners. And as to criminality, it is not impossible that a man who has often shuddered at hearing the account of a murder, may, on a sudden temptation, commit that very crime. *Let him that thinks he stands, take heed lest he fall*, and commiserate those that are fallen."

After the disagreeable affair of France, Mr. Howard again visited the continent, and made the tour of Italy, from whence he returned about the beginning of the year 1758; and on the 25th of April ensuing, he married Miss Harriet Leeds, only daughter of Edward Leeds, Esq. of Croxton, in the county of Cambridge, king's serjeant. He then retired to the sequestered villa of Brokenhurst, in the New Forest, Hampshire. His lady died in 1765, in child-bed of her only child, which was a son. This unfortunate son was the innocent cause of much anguish of heart to his father.

After the death of his second wife, he left this neighbourhood, and resided on his estate at Cardington, in Bedfordshire. This residence

was the more agreeable to him, because of the vicinity of Mr. Whitbread, M. P., who was a relation by the father's side.

In his retirements at Brokenhurst and Cardington, but especially at the latter place, it was his perpetual study to make his neighbours happy. His neat but humble mansion, says Mr. Palmer, in his funeral sermon, was ever hospitable to a few select friends, but was never the seat of riot or luxurious banquetting. Though polite to all, he neither sought nor admitted the company of the profligate, however distinguished by rank or fortune. His charity had no bounds, except those of prudence; and was not more commendable for the extent of it, than for the manner in which it was exercised. He gave not his bounty to encourage vice and idleness, but to countenance virtue and industry. He was singularly useful in furnishing employment for the labouring poor of both sexes, at those seasons when a scarcity of work rendered their situation most compassionable. And at other times, though never inattentive to the tale of woe, he was not easily imposed upon by it, but made himself acquainted with the case. He had, indeed, a general acquaintance with the cases and characters of the poor around him, and made it his business to visit the abodes of affliction.

In circumstances of bodily disorder he often acted the part of a physician as well as friend. But his kindness was not confined to the bodies of his fellow creatures, it extended to their spiritual and immortal part. He carefully watched over the morals of the poor, and used his advice, his admonitions, and his influence, to discountenance immorality of all kinds, and to promote the knowledge and practice of religion. As a most effectual mean to this great end, he provided for the instruction of poor children, by erecting and supporting schools, which he carefully superintended. In short, he was an universal blessing to the village where he resided. The cottages which he built for the poor were many, and which still remain as proofs both of his liberality and taste.

His bounty extended also to adjacent places, in which there are many who still call him blessed. Nor was it confined to persons of his own religious persuasion, but comprehended the necessitous and deserving of all parties; while he was particularly useful in serving the interests of the Christian society to which he belonged. The only condition which he ever imposed upon such as were the subjects of his benevolence was, that they should attend every Lord's day at some place of public worship, according to the religion which they professed. This he always religiously performed himself; and while he lived at Cardington, he uniformly went to Bedford every Lord's day morning, that he might attend one or other of the dissenting meetings there, and returned again at night, almost always on foot.

Was it possible that such a man could have enemies? Yet some he had. One, an idle and dissolute wretch, having been often reproved by him for his vices, formed the desperate resolution to murder him as he was going to public worship. But Providence remarkably interposed to preserve so valuable a life, *by inclining him to go on horseback, and by a different road.*

TO BE CONTINUED.

MR. WINCHESTER'S WRITINGS PUBLISHED IN HOLLAND.

Extract of a Letter from Amsterdam.

FEB. 11. 1800.

"I INFORMED you last year that I had published the first five letters of Mr. Winchester in answer to Mr. Pain's Age of Reason, in Dutch; the whole ten are now translated, as also his two admirable discourses upon the Wee Trumpets, and are published in that language. They are greatly commended by several learned societies, who have conveyed the knowledge of them through the several provinces of the republic, by publishing their highest approbation of them in their reviews and magazines, for several months successively.——They seem as though they never could write enough in commendation of works so deeply enlightened in the vast importance of prophecy, and in the prophecies themselves. Mr. Winchester's name is mentioned by them with the greatest respect; they so much admire his writings, and the measure of his illumination in God's word in this dark age, that they can but thank heaven for raising up such a light in it. When they consider this, they are greatly encouraged to hope that God has not left the people of this age to their own vain imaginations.

"The society that has for some years written a monthly publication entitled *Extracts of the* LEARNED WORLD, has made one of the most affecting prefaces to their work of the year 1800, that I ever read; complaining of the infidelity of the present age, and of the fallen state of the church, in a stile like the lamentations of Jeremiah. They recommend to their readers the works of those virtuous men whose writings were foremost in their *Extracts*, and they begin with Mr. Winchester, expressly declaring that his contain the greatest fund of deep and useful knowledge, made intelligible to the meanest capacity.

"If these two small works are so highly esteemed by these pious Dutch gentlemen, what would the whole of Mr. Winchester's be? If translated into Dutch, they would no doubt be cordially and gratefully received: and especially if the Universal Doctrine was preached by an able minister in that language. I was determined to let Mr. Vidler see what I had begun towards propagating this doctrine in Holland, that he may use such measures as he may judge fit for its encouragement at any future time.

"The freedom of inquiry is now enjoyed more than formerly in this country. I think that though the dragon has cast a flood out of his mouth to destroy the church, yet the earth helpeth the woman."

ON OATHS.

DEAR SIR,

WHEN I first wrote on *oaths* my intention was to awaken enquiry, and excite others to the investigation of the subject. My judgment then was, that it was unlawful for Christians to swear in any case whatever; yet some difficulties had occurred to my mind as to the possibility of avoiding *oaths* in some particular cases, without violating our duty to our fellow creatures; and being fully satisfied from experience, as well as from reason and Scripture, that what I supposed to be wrong might be perfectly right, I wrote my thoughts and submitted them to the consideration of the readers of your Miscellany, expecting that what I communicated would lead to a friendly controversy on the subject: not doubting but that truth, on which ever side it was, would bear away the victory: my wish was either to convince others that they were mistaken, or to be convinced by others that I was mistaken. I was not disappointed; my communication called for two able opponents. Their letters were well written, and contained much solid argument; but did not fully satisfy me. I wrote again, and addressed my letter to Mr. Cue, because he was the first who replied to my former communication on the subject, and because his reply contained ideas and arguments which were new to me: had I succeeded in refuting his arguments, I should then have replied to Mr. Thompson, my other opponent; but being inclined to think the ground I have taken is not perfectly tenable, and always wishing to bow to the authority of truth, I will now end the controversy by briefly noticing such of the arguments of my antagonists as appear to me too weighty to be overturned, and by informing the reader of the effect they have had upon my mind.

Mr. Cue, in his first reply, (see Universalist's Miscellany, vol. ii. p. 380,) shows that among real Christians such a foundation of mutual confidence is laid, as renders a bare affirmation sufficient to put an end to strife between the members of a truly Christian society. Their union implies that they have full confidence in each other's integrity, consequently the prohibition of oaths in a church of Christ is quite rational: seeing to admit the use of them there would imply the want of that mutual confidence which is essential to the Christian brotherhood. This I think, the spirit of Mr. Cue's argument, and it appears to be so consistent with both Scripture and reason, that I fully assent to it. Again, he argued, that, as the same ground of mutual confidence does not exist among men merely as members of civil society, which exists in a Christian society, as in general in a worldly community men have not that opinion of each other's integrity which would render a bare affirmation sufficient to put an end to legal disputes, it is reasonable to suppose, that oaths of confirmation, to put an end to strife, are still lawful in mere civil society. Here again I must acknowledge that what Mr. Cue contends for appears to me quite reasonable.

In reflecting on the above, it has occurred to my mind that, if what God himself once recognized as a legitimate mode of ending all strife, in civil society, be altogether as necessary now as ever it was—— if the reasons for oaths of confirmation, in litigated matters, be as strong now as they were when God recognized them as a remedy for strife—then it is not likely the application of that remedy should be prohibited, where it is not superceded by mutual confidence, such as is produced among the sincere disciples of Christ, by a persuasion of each other's faith and holiness.

Again, it occurred to me, that, as oaths were allowed in the Jewish church, and are prohibited in the Christian church, there must be some rational ground for this distinction, and Mr. Cue's reasoning led me to discover what that ground is. The law did not lay *that* foundation for entire confidence in each other among the disciples of Moses, which the gospel does lay for entire confidence in each other among the real disciples of Christ, therefore the former were allowed to swear to each other, but the latter are prohibited that practice.

The Jewish church was national, and included those of that nation who were not men of undeviating integrity, as well as those who were; hence the bare affirmation of a member of that church could not be always depended on in a controverted matter; but the Christian church is a brotherhood of saints, who are supposed to be all men of firm integrity, consequently, their yea or nay must be deemed sufficient evidence in any matter which is to be decided in the church by the testimony of individuals.

Mr. Thompson's letter, (see Universalist's Miscellany, vol. iii. p. 14.) contains much acute reasoning, and many ingenious arguments. I think he has fully proved, that there may be particular cases in which the taking an oath becomes a moral duty, especially when the refusing to do it would leave an innocent individual exposed to condemnation, perhaps to suffer an ignominious death, when, by a testimony upon oath, we could procure his acquital. I am constrained to admit that it is very unreasonable to suppose the New Testament to contain a precept which cannot be obeyed, in every case, without the breach of a moral duty; nor do I see any way of escaping this difficulty, but by admitting that the New Testament does not prohibit oaths in every case; that the command not to swear at all, must have some limitation, to be gathered from the context, or from other parts of the evangelical writings, so as not to appear unreasonable, or in any case to infringe the moral obligations which Christians are under in common with other men.

It had not struck my mind, previous to my reading Mr Cue's last letter, (see Miscellany for January 1800) that the clause, "for whatsoever is more than these (εκ του πονηρου εστιν) cometh of the evil one," at once restricts and explains our Lord's prohibition of oaths; but it has since appeared to me in that light. It could not be the design of Christ to intimate that all oaths originated with—and that there never was any but what were from—the evil one, as such a supposition would involve consequences the most absurd, and contradictory to the Scriptures,

seeing the oaths which Jehovah himself sware, and those which he authorized among his own people the Jews, could in no sense be from the evil one. Nor could the saviour mean that all oaths after the introduction of the gospel dispensation were from the evil one: because the oath of allegiance, which every tongue is to sweat to JEHOVAH, (Isa. xlv. 23) will be the effect of his own work and mediation. Nor does it appear reasonable to suppose that oaths of confirmation, in mere civil society, which God recognized as a remedy to put an end to strife, could be from the evil one; but if such oaths be not from the evil one, it follows that they are not prohibited by our Lord: because what he prohibited (Mat. v. 34.) he declared to be from the evil one. Oaths never were authorized by Christ among his disciples; they were never allowed by him in his church; the confidence which Christians are supposed to have in each other's veracity renders any thing more than yea, yea; nay, nay; totally unnecessary among them: if any thing more be held necessary among real Christians, in order to their crediting each other's assertions, it must evidently appear to be from the evil one, as it is adding to the rules which Christ hath given, to be observed by his followers, for the preservation of their peace and union. it can only arise from a destitution of Christian confidence, which is a great evil in a Christian society; and proves that the influence of the evil one so far prevails as to lead the servants of the Lord to doubt each other's integrity, which is in fact to doubt each other's Christianity. If then we agree with Mr. Cue, that it was among his own disciples, in his church, that Christ prohibited the use of oaths, it will follow that what he prohibited is, as himself declared, of the evil one.

Thus, Sir, I have, in the integrity of my heart, freely communicated the result of this controversy, so far as relates to its effect upon my own mind. Should any one charge me with tergiversation, because my ideas of oaths are not precisely the same now as they were when I first wrote on the subject, to such an one I would say, The man who is determined not to change his ideas, whatever evidence may be brought before him, ought never to meddle with controversy: as not the discovery of truth, but victory, must be his object. For my own part, I wish ever to remember that I am a weak fallible erring creature: my ardent desire is, to be always open to conviction, to let all the real evidence which is brought before me have its full weight, and at all times to embrace those views of subjects which appear to me to be the most correct, without any regard to system or preconceptions. I remain,

Dear Sir,

Most sincerely and effectionately,

Yours, &c.

WISBEACH, MAY 27, 1800.

W. WRIGHT.

MODERN SUPERSTITIOUS PRACTICES FOUNDED ON HEATHENISM.

BEING in the country a few weeks last summer, I met with an instance of superstition, in a professor of the gospel, which much surprised me. It was this. Several petty thefts had been committed in and about some farm houses in the neighbourhood; the thieves had not been discovered, though some loose persons had been suspected.

A farmer, who had told me the circumstances, added, very significantly, that he was possessed of a secret by which he could infallibly discover who were the guilty persons. Upon my inquiry what it was, he informed me that, taking the Bible and opening it on these words, *thou shalt not steal*, and then, putting the key of the foredoor into that place, letting the top of it be out, he bound the bible or, tied it, that it might not open; then two persons held the key loosely on their fingers, saying these words, "*Pray book, tell me if* (naming the suspected person) *robbed* (naming the house or person); and then, (said he) if that person mentioned be the thief, the book will turn round of itself; and if he be not the thief, then the book will not turn round." I questioned him with respect to the truth of the fact, which he earnestly confirmed, and said that he had actually found out thieves by this means.

I reasoned with him upon the folly and unreasonableness of such conduct, and that he might hereby accuse an innocent person, while the guilty were not even suspected; and that it was a wrong and superstitious use of the Bible, which was given us for our instruction in the will of God; but not to be used in this ignorant manner. It is true he heard what I had to say; but I fear that my words had very little effect upon him.

I have, since the above happened, recollected seeing the very same method practiced, when I was a boy, in order to know if some certain young man, or woman, would be the husband, or wife, of some other man or woman. But in this case the key was put on these words, *Many waters cannot quench love, neither can the floods drown it.*

I have been also informed that some sanguine young persons, of either sex, practice the same method to know who is to be their own future husband or wife. And perhaps there may be other applications of this foolish piece of superstition which I know nothing of.

Near akin to the above methods of consulting the divine will, there are two others; the one is, casually to open the sacred Scriptures, and take the first words which the eye is cast upon, as a direction from God relative to some business in hand.

I have known persons who have tried their state of acceptance or non-acceptance with God, in this trifling and unwarrantable manner.

The natural consequence of such conduct as the above is either presumption or despair.

The other method is to go to church with a determination of receiving as a declaration of the will of God, the first words of Scripture, which

the inquiring person hears repeated there. Surely such persons have forgotten, or else they never knew, the meaning of these words, *Thou shalt not tempt the Lord thy God.*

These follies I take to be derived from heathenism, and only transferred from some respected heathen poet to the Bible. As a proof of which we may recollect that the Greeks had their *sortes Homericæ*, and the Romans had their *sortes Virgilianæ*, which were nothing more than the *lots of Homer* and the *lots of Virgil*, in the same manner as ignorant persons now practice with the bible. The heathens had also their *sortes Prenestinæ*.

There are some proofs also that the Jews, in the latter part of their common-wealth, borrowed something of a like practice from the heathens, and denominated it *Bath-Kol*, i. e. *the daughter of a voice*; it was esteemed by them as a revelation from God. When they appealed to Bath-Kol, the manner was to esteem the first scriptural words which they heard any man pronounce, or read, as a voice from heaven, directing them in the affair which they were inquiring about.

Common sense revolts at all the above follies, and it is a shameful thing for any who bear the Christian name to be found in such practices. But it is surprising what firm hold superstition has gotten upon many minds. The inhabitants of England are not yet freed from some of the absurd customs of paganism

SENEX.

REFLECTIONS ON WAR.

WAR, whether defensive or offensive, is a picture of desolation. In no one point of view does it exhibit a amiable feature. Take the best side of it: what see you to commend it? There is a childish foolish pomp there is a vain and fleeting glory, there is an empty and deceitful honour; but these is no profit, there is no lasting advantage, there is no brotherly love; throughout it is one continued scene of savage cruelty and unprincipled licentiousness; thirsting for dominion at the price of blood, and purchasing greatness at the expence of humanity. I would to God that every thinking encourager of war was to feel in his own person the misery that war brings upon the peaceable and industrious! Severe experience would then convince him, that, notwithstanding the shameful and precarious gain of a few, war is ultimately a serious loss to society, and that, whether it turn out successful or unsuccessful, it spreads devastation through almost every class of the community.

This was famous in antiquity, and consisted in putting a number of letters, or even whole words, into an urn; and then, after shaking them together, they were thrown out the ground; and whatever sentences could be made out from them, were considered as the answer to the inquirer.

Of the numerous wars recorded in history, how few have been commenced upon justifiable principles. An invincible lust of avarice, joined to a tyrannizing and despotic ambition, has plunged the nations of the earth in unreasonable animosities, and deluged the world with the innocent blood of millions. By what rule of reason, by what precept of the gospel, do *we Christians* set up the banners of defiance, and sharpen the sword for each other's destruction?

Followers of a meek and lowly master, professors of a religion which breathes no other spirit than that of universal forbearance and universal goodwill, is it a part of your creed to murder a fellow creature who has never done you any injury, and against whom you have not the slightest personal ill will? Of all the various combinations of folly and wickedness, surely this is at once the most diabolical and most ridiculous! The conviction that it is for the interest and happiness of all parties to be at peace with each other, forces itself upon the mind too strongly, to be dispelled by any wretched motives of expediency or policy. Peace has uniformly profited all nations; war has uniformly depopulated and impoverished them. I solemnly believe and hope that there is not at this moment a country under the face of heaven, the great mass of whose inhabitants does not, with heart and soul, wish for wars to cease in all the world. Ask the husbandman what is his opinion; he will tell you, he should be glad to hear that they had beat their swords into ploughshares, and their spears into pruning-hooks.

Put the same question to the tradesman, to the merchant, to the manufacturer, to the day labourer, and to the poor at large; and they will all answer, with one voice, We abhor, we detest war; it takes from us the hard-earned fruits of our labour, and gives us nothing but poverty and misery in return.

If we attend to the consequences of war, what a wide field is opens to our view of misery and distress; here the picture of desolation is completed, and we view this abominable scourge of mankind as it appears when divested of its extraneous embellishments, and arrayed in the dismal garb of truth. At the final issue of an obstinate contest, there must necessarily be many lives lost on both sides; Destruction has then done her worst, and selected the objects of her fury; the grave, that tells no tales, silently receives her myriads of murdered souls, and ungrateful ambition, forgetting the blood with which victory was purchased, dwells only with rapture on the glory of her conquest.

Oh that the great ones of the earth, were but a little more inclined to the reflection! What conquest was ever worth the useful lives lost to accomplish it? What battle was ever fought that did not hurry thousands of trembling and unprepared souls into the presence of their offended redeemer? O God! when thou makest inquisition for blood, upon whom wilt thou lay the guilt of those torrents that have been shed for no earthly purpose whatever, but to gratify the detestable and jealous ambition of a few poor puny creatures like ourselves.

At the conclusion of a spirited and long contested war, there is scarcely a cottage to be met with that does not bear visible marks of its fruits: in one miserable hut you may behold, seated at their scanty meal,

a mother and her tribe of half starved children; but father you will find none: death met him in the field of battle, and in a moment made his children fatherless, and his wife a widow. Here you view an aged couple, bent double with infirmities and years, and God knows, but little capable to sustain a protracted journey through the winter of life; yet hoping to see better days when the war is ended, and their children have returned. Time, that at length brings all things to bear, finishes the war; but time does not bring back their children.

To the artificial advantages of war, I oppose, with confidence, the real losses of mankind.

To the pomp and splendour of martial heroism, I oppose the orphan's tears and the widows cry; and to the vain and idle boast of the victor, the sad and untimely fate of the vanquished.

When the glories of battle are the theme of conversation, how seldom are those remembered who fought and who fell in it! Twenty thousand, of what are called *common soldiers*, might perish, and no one concern himself to enquire how they died, or were they where buried; but let inhuman pride be told, that every one of those poor men who thus fell neglected and forgotten, were as faithful to their country, had dispositions as good, had hearts as brave and honest, and souls as dear, as the noblest and greatest warrior among them.

How often are the common soldiers doomed to beg bitter bread through realms their valour saved! while too many who are conversant only in the knavery of war, and without virtue, labour, or hazard, are growing rich as their country is impoverishing; and their infamies rewarded at length by equipages that shine like meteors, and palaces that rise like exhalations!

War, being thus a national misfortune, and of benefit to those only who of all others least deserve to be benefited, can never be looked upon with complacency, in the erroneous light of a necessary evil: arguments are not wanted to prove that men were never created to be a scourge and nuisance to one another. We have but to reflect upon the nature of life, and all animosities must instantly vanish. Fellow travellers through a vale of sorows, fellow sufferers in a world of wretchedness, all setting out from the same spot, all bound to the same place, all encountering the same enemy—*death*, all exploring the same unknown region—the *grave*, all sleeping silent in the dust and forgotten, all rising from the dead, when every man shall receive his own reward!

When we consider life in this awful point of view, it is astonishing how *Christian nations* can make war upon each other, or forbear to live together in unity, like brethren.

REMARKS,

ON

MR. ROWLES'S PAMPHLET AGAINST THE RESTORATION.

SIR,

A CALVINIST friend informed me the other day of a small pamphlet recently published against the doctrine of the restoration; perhaps supposing, from my known sentiments, that I ought to read it. I accordingly begged of him to procure me one: it is entitled—"Thoughts on Universal Restitution, in a Letter to a Friend, by S. Rowles." The epistle begins thus—

"Dear Sir, I send you my thoughts on universal restitution." It is supposed that there will obtain a period when fallen angels and the whole race of Adam, without exception, will be perfectly happy in the presence of God for ever. I never heard nor read much on the subject, and therefore am not competent to a discussion of it in the various views which may be laid before you by those who espouse it, but cheerfully pen my mind upon it. I will lay down three propositions—

"I. That the *will* of God is the source of every good the creature enjoys, in time or eternity. James, i. 17.

"II. That whatever good is willed for the creature, it is sure to be enjoyed. Isaiah, xliii. 13, xlvi. 10, lv. 3. Eph. i. 11. And,

"III. That there is no blessing *willed* but the *word reveals it*.—'Thy word is truth.' John xvii. 17, &c.

"If the *restitutionist* will not allow me the above propositions, little good can arise from reasoning with him.

I agree with Mr. Rowles in believing that little good can arise from reasoning on the subject but in conformity to the rules he has laid down for that purpose. Persons of the same sentiment with our author have talked largely of the secret will of God. Now though I cannot close in with such an absurd and unscriptural notion, yet in the text connected with that referred to in connection with that referred in confirmation of the first proposition, I see something that intimates his (God's) will in the accomplishment of an universal restoration; or else, what propriety is there in the apostle's phraseology, "That we might be a kind of FIRST-fruits of his *creatures*.

"2ndly. Whatever good is willed for the creature is sure to be enjoyed; I add, ultimately so; "for God is not willing that any should perish, but that ALL should come to repentance. 2 Pet. iii. 9. With this is connected salvation, see 2 Cor. vii. 10. and is farther corroborated by Paul, 1 Tim. ii. 4, 5, 6. "Who, (says he) *will have* all men to be saved, and to come unto the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for ALL, to be testified in due time." 3dly. All this we see the word reveals.

Mr. R. says, "The love of God is a pleasing theme, but it is not to be estimated by the passion of human nature." How far this assertion is right, will be seen by referring to John, i. 4—7. where what is here termed the passion of human nature is considered in itself of a divine origin.

"The apostle's apothegm (we are told) contains a delightful truth, GOD IS LOVE; but love in God is one of his perfections, or God himself loving, and cannot be detached from his nature or essence, and in its exercise it must be absolutely free; that is, there can be no previous qualification in its object to deserve it, nor can any after compensation be made to him by the objects of it. His design is to glorify himself in glorifying the objects of his love." But who are they? Mr. R. believes a certain determinate number, whom God has made choice of, and that especially share in his affection. I do not dispute that God loves some especially, but not exclusively; yet, viewing mankind simply as his creatures, one may join issue with Peter, saying, "Of a truth, God is no respecter of persons." Psalm cxlv. 9. John, iii. 16. Heb. ii. 9. As to the concluding part of the quotation, "His design is to be glorified himself in glorifying the objects of his love;" let Paul answer—"Every tongue shall confess, of things in heaven, and things in earth, and things under the earth, that Jesus Christ is Lord (of all—who gave himself a ransom *for all*) to the glory of God the Father." See Phil. ii. 10, 11. Rev. v. 13.

Mr. R. speaking of the duration of future punishment, concludes, "And everlasting (endless) it must be, because Jesus, the only saviour of sinners, took not on him the nature of angels." This is tacitly allowing, that if Christ took on him the nature of angels, (and here it is to be observed, fallen angels are intended) their restoration must take place in consequence, notwithstanding God's absolute decree of reprobation; how well this agrees with Mr. R.'s avowed opinions, I leave you to determine. Besides, this once granted, by the same mode of reasoning we may say, that, as Christ took on him human nature, so *all men* will be saved, which Mr. R. does not believe is plain from his publication. But Mr. R. perhaps may raise a quibble on the term seed of Abraham, the use of which expression of the apostle is easily accounted for when it is remembered of what nation the people were to whom he wrote. See Acts, xvii. 26. 1 Cor. xv. 39. Reading of the offering of the body of Jesus Christ, I associate with it the idea of blood; but could this have been shed by only an immaterial being? Surely not; for that reason Jesus did not take on him the nature of angels. Is Mr. R. though such a metaphysician, able to prove there is any difference between the divine nature of Christ and that of angels, except in degree of perfection? If no more forcible objection can be brought against the doctrine of universal restoration than this, it must certainly [illegible]

Mr. R. says, he does not "rejoice in the eternal misery of any creature, considered as such;" why then, (for it seems implied he does from some other consideration) I am inclined to believe it is because, as he elsewhere expresses it, "This awful state of theirs is according to the

appointment and ordination of him whose will is irreversible, and who sitteth in the throne, judging right, 1 Thes. v. 9. 1 Pet. ii. 9." No part of the word of God can be properly produced that will support the doctrine of absolute personal reprobation, in the Calvinistic sense, nor do those texts in the least contribute to it. I recommend Mr. R. to look again at 1 Pet. ii, 9, and by that to explain the *cause* of a being appointed to wrath, 1 Thes. v. 9.

All this, we are informed, is of him who sitteth on the throne judging right. But, according to Mr. R. judgment is out of the question, being superceded by the irreversible will of the Almighty, who yet himself solemnly avers, I have *no pleasure* in the death of him that dieth.

Mr. R. enquires, "Can any one believe that fallen angels and the whole race of mankind are the objects of divine love, or designed for everlasting bliss, unless the Bible reveals the *end* and the *means*?" I answer, this restoration is to be effected by *means* of Christ; for he "hath put all things under his feet: but when he saith, all things are put under him, it is manifest that *he is excepted* which did put all things under him. (Though we see not as yet all things put under him; but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man) And when all things shall be subdued unto him, when he shall put down all rule and all authority, and power, for he must reign till he hath put all enemies under his feet, when he shall deliver up the kingdom to God, even the Father; then cometh the *end*." See 1 Cor. xv. Heb. ii. After commenting on Mat. xxv. 34. Mr. R. adds, "I have spoken of the end of things, or the final state of men;" I think not, as instanced in the last Scripture; and especially as the earth, in its burning state, after the day of judgment, is to be the place of punishment, is plain from 2 Pet. iii 7., and that the general conflagration is to be succeeded by the new creation, when New Jerusalem shall descend from God out of heaven. Rev. xxi. 1, 2.

"The restitutionist has to prove (says the writer) that every individual of the human race is included in the term body, spouse, or church of Christ." It is certain, that this epithet, comprehending the two former, cannot be applied to every individual, in the present state; but yet this does not affect the doctrine here defended. See 1 John, i. 1, 2. I hope I am not harsh (I would not be) in saying the good minister is here dogmatizing, and not arguing. If Mr. R.'s pamphlet was only expected to fall into the hands of men of the same sentiment with himself, he needed not to lay aside his prepossessions to convince the reader. But when it was more than likely to be perused by those of different views, he ought to have endeavoured to prove the doctrine of election, according to his scheme, to be couched under those relative names, and submitted the whole to impartial examination.

Mr. R. goes on—"If any come into condemnation, and yet be afterwards delivered, such supposed deliverance must be obtained either, first, without an atonement; but this is contrary to Heb. ix. 22. Without shedding of blood there is no remission;" or secondly, by

a repetition of the obedience and death of Christ; but the apostle says, "after he had made one sacrifice for sins, he for ever sat down at the right hand of God;" or, 3dly, by their own doings."

In answer to the first assertion, Christ is declared to have made peace by the blood of his cross, and for the express purpose of *reconciling* all things, whether they be things in earth, or things in heaven, unto himself. The apostle in this citation, adds it as an emphasis, *by him*, I say. Col. i. 20. 2ndly, After having made one sacrifice for sins, he for ever sat down at the right hand of God. When Mr. R. penned these words, did he forget what is immediately and inseparably connected with them? *viz.* "from henceforth expecting that his enemies be made his footstool." Here again, we see the *means* and the *end*, together with the nature and extent of Christ's intercession fully set forth. He who when dying prayed for his enemies, "Father, forgive them," still continues so to do in behalf of all his enemies, without any regard to place. The universality of the saviour's death being proved, his intercession must follow in the same equal sense. See again, 1 Tim. ii. 3dly, We see by this, then, the deliverance of the damned will not be obtained by their own doings.

I might enlarge here, but, not wishing to be prolix, forbear.

"No matter (Mr. R. says) how warm our profession of magnifying his (God's) name may be, we know that his perfections and his word are in the most consummate harmony, and therefore, if what we teach be not supported by Thus saith the Lord, it must eventually terminate in our confusion." Such support the doctrine which Mr. R. contends against has. "As I live, *saith the Lord*, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed." Isaiah, xlv. 23, 24. If it be objected, that this has reference to the day of judgment, from what is said, Rom xiv. I observe, that it is only made use of there in a way of accommodation, (such as frequently occurs in the New Testament) the harmony of other parts of the word on the same subject bearing witness, and from the detached manner in which Paul has it, it appears not to be the primary signification of the passage.

Mr. R. takes notice of two passages which he says are considered as decisive on the subject. The one is Acts, iii. 21. "whom the heavens must receive till the restitution of all things;" by which, according to Mr. R., nothing more is meant than the gathering together of the mystical body of Christ, (when, as he says a little before, time shall be no longer) which is the restitution intended in the passage.

Mr. R. has here laid himself under an obligation to shew how a *few things*, according to any construction of language, can be said to be *all things*. "Now, I take it for granted (to adopt the words of an able writer on this matter) that all things are really all things: and when all things are restored, then nothing will be left in sin and misery; because

sin and misery were not the original of any of God's creatures.*" Mr. R. himself, in the former part of his pamphlet, justly observes, "the term restitution implies a loss or absence of something once possessed and a being restored to it again." It became him then to explain the term presented before us according to its allowed etymological meaning. But I appeal to this gentleman, has the mystical body of Christ in any prior period being so gathered to him, as he says it shall? I query whether our author did not see something in the text that militated against any opinion but that necessarily contained in it, or why did he not quote fairly? My Testament has it, "*The Times* of the restitution of all things."

Mr. R. proceeds; another text is Eph. i. 10.; but as what he offers on it amounts nearly to the same in signification; and being considered as spoken of the same characters, I think it not needful to reply farther, except to the concluding part of Mr. R.'s letter. "And had he (Christ) in covenant and on the cross represented the whole race of men, all that have gone off the stage of life must, by the power of the holy spirit, have known his salvation; and being absent from the body they must have been present with the Lord." These are misconceptions, from want of properly undestanding the nature and design of the sacrifice of Christ, and the moral agency of man. Mr. R. says, "If Christ can be proved to be the head of every man, the foundation of universal restoration will be well laid." The matter is put out of all dispute by the apostle, who says "the head of every man is Christ." 1 Cor. xi. 3.

Thus I have made some remarks, I hope without "descanting on detached passages, or exhausting a critical skill on ambiguous terms," with the *greatest good will* to the worthy gentleman against *whose opinions* I am an *opponent*, on his publication, "Thoughts on Universal Restitution:" and as an apology for their brevity, I give you to understand that Mr. R.'s pamphlet is contained in only eight octavo pages, including that of the tittle, with not a very small margin. Submitting the whole to your candid consideration, I subscribe myself,

Yours in the gospel,

CHATHAM. T. C. ALLIBONE.

* See Vidler's Letter to Bradburn.

ANECDOTE
OF
SIR ISAAC NEWTON.

SIR,

LOOKING over that famous piece entitled, "The Theology and Philosophy of Cicero's Somnium Scipionis Explained, &c" I found the following anecdote of the great Sir Isaac Newton, (p. 27. note) which if you think a proper subject for your Miscellany, it is at your service.

J. C.

SIR Isaac Newton seems upon all occasions to have allowed indirectly that the doctrine of an absolute vacuum, however necessary to the establishment of his scheme, was yet indefensible. For the farther confirmation of which, I shall here lay before the public a curious and *well attested* anecdote, lately communicated to me by a friend, which it is hoped, will have its due weight with every unprejudiced reader. Sir Isaac Newton, Lord Pembroke, and Mr. Locke, were to pay a visit to Mr. Patrick *, weather-glass maker, in the Old-Bailey. Sir Isaac happening to mention a *vacuum*, Mr. Patrick said, "God bless me, Sir Issac, have not I told you there is no such thing?"—"I am sure there is," quoth the philosopher. "I tell you there is not," said Mr. Patrick; "And I will prove it by an undoubted experiment." Lord Pembroke said, "Pray Mr. Patrick, let us have the experiment."

Upon which Mr. Patrick produced a well-blown glass tube, sealed at one end, which he filled with mercury, and clapping his finger upon the other end, immerged it into a bason of mercury, ready for the purpose: upon which the mercury in the tube fell, till it became a counterballance to the weight of the atmosphere. He then asked Sir Isaac, whether there was not a better *vacuum* at the top of the tube, than any he could make with the air-pump, which he readily allowed. Mr. Patrick added, "You suppose there is nothing there; then any thing I can do, cannot affect nothing." Upon which he put an iron, properly prepared, into the fire, which he heated red-hot; then applying it gently to the upper part of the tube, where was the supposed *vacuum*, in a few minutes the mercury was pressed down half an inch. Upon which Lord Pembroke said to Sir Isaac, "What do you say to Mr. Patrick's experiment? This is very plain and simple."

Sir Isaac, taking his lordship on one side, said, "We must not give up this point, my lord; if we do, *all will fall to the ground.*" Upon which my lord replied, "Let it fall to the ground, if it's not *worth keeping up.*"

* For a character of this great artist, see Harris's Lexicon Technicum, under the article Barometer.

DIFFERENT APPLICATION OF TALENTS.

AN elderly man, with whom I have been acquainted some time, and whom I believe to be a sober honest man, whose attention had always been applied to music, being one day at my house, and hearing a little neice eight years of age, repeat the Epistle to Titus by heart, very eagerly asked, "Can one buy that book in town?"——!!!

LYNN. W. H.

A HINT TO MASTERS.

WHEN I lived at Whapload-Drove, I went to a shop in the village just after a heavy shower; an old man who was labourer to an eminent farmer in that neighbourhood, had almost got served with goods as I went in; the shopkeeper observed to me, it had been a *soaker*. I asked him if he could discern between *soak* and *sock*?"—— "Nay, (said the old man) if ye begin to talk *about Scripture*, I'll away;" and immediately went out.

I have reason to believe this old man's master to be a man of the best morals; but oh! what defect of religious attention was discoverable, seeing the old man had boarded and lodged in his house many years!

W. H.

QUESTION ON GOD'S REPENTING.

SIR,

SHOULD be glad if you or any other friend would give some thoughts how we are to understand those passages of Scripture which speak of God as repenting, &c. seeing he is unchangeable. In attending to the same, you will oblige,

Yours, &c.

BRIGHTON. S. FRANCIS.

POETRY.

VERSIFICATION OF PSALM CIV.

BY T. A. TEULON,

CONTINUED.

VIII.

UPWARD the flowing sap ascends,
And to the utmost branches tends;
Lebanon's cedars fed by thee,
Bow grateful praise to deity:
My God! thy tender care is blest,
By birds who build the lonesome nest,
And storks who on tall firs reside,
And stem the torrent's fiercest tide.

IX.

The goat the rugged mountain loves,
And o'er its precipices roves;
To craggy rocks the jerboa takes,
And in their clefts safe shelter seeks:
Thy providence is ev'ry where,
And all thy works beneath thy care;
All things the place appointed fit,
The place for them, and they for it.

X.

The varying moon as she appears,
To all the change of time declares:
She marks the times of joy or fear,
Of grief, of labour, hope, or care;
The solar light her setting knows,
And from earth's darken'd surface flows;

It, with all nature, owns thee Lord,
And moves obedient to thy word.

XI.

By thy command night's stagnate airs
Heavy on earth's dark surface bear,
Onward it springs the rolling sphere,
And days succeeding days appear:
Earth always springing from dark night
Into the day's bright solar light,
Doth its unceasing circle run
In yearly course around the sun.

XII.

A tender parent's anxious cares,
For all thy creatures, Lord, appears,
The fierce wild beasts at night come forth
And prowl around the woodland earth;
Young lions roar aloud for prey,
And ask their food, my God, of thee;
But when the dawning light flows in,
Each seeks for rest his darksome den.

XIII.

Then man to labour goeth forth,
Toiling till night upon the earth:
There he beholds thy works, O God!
Scatter'd o'er all the earth abroad;
He views thy wisdom in them shine,
Forc'd to confess thine hand divine,
He owns that earth filled by thee,
Aloud proclaims the deity.

XIV.

There is the ocean wide and deep,
Where things innumerable creep,
Reptiles and fishes, small and great,
Thy pow'r and love they all relate,
There mighty leviathan laves,
Whilst num'rous fleets dance on her waves,
All look to thee, their God, for food,
Whose care proclaims thee wise and good.

XV.

Thy hand, my God! is open'd wide,
And ev'ry creature's wants supply'd,
But thou thy face wilt hide, and they
Shall all by death be swept away;

Let them be merry, grave, or mourn,
All creatures must to death return,
But thou wilt send thy spirit's wind,
And life renewed all shall find.

XVI.

Thou wilt earth's faces 'gain restore,
Never to be destroyed more;
In thee shall all thy works abide,
And thou, my God, be glorify'd.
Thou, Lord, wilt in thy works rejoice,
For earth shall hear thy mighty voice;
Her mountains smoke and melt away,
Whilst thy fierce light'nings blaze bright day.

XVII.

Whilst I exist, the song I'll raise,
The joyful song of grateful praise,
Still mingling it with rev'rence low,
Whilst I thy pow'r and goodness show.
Praise to my God, who on this earth
Will give creation a new birth;
But now, my soul, Jehovah bless,
With grateful songs his praise confess.

THOUGHTS

Which occurred to a Husband, while his Wife was in great Agony IN LABOUR.

O LORD! I pray thee, send salvation down,
Hear now the earnest pleas from hearts distrest,
And graciously make good thy promises,
For in thy faithfulness is all our hope.
Oh! how sad are th' effects of baleful sin!
Thousands of years have roll'd their course along,
Since 'twas decreed 'gainst Eve, whose sin we feel,
"Thy sorrow I will greatly multiply,
And in sorrow shalt thou bring forth children;"
And millions still prove all thy truth stands firm,
By groans from agonies beyond expression,
While quivering hope itself is scarce alive.
This day—e'en *now*—*my* panting heart,
With sorrow fraught, and yearning sympathy,
Weighs heavy down. A chill o'erspreads my frame;
Thought crowds on thought tumultuous, each one

More anxious than the other. Wife! children!
Oh! my torn heart! look up again to him
Whose word stands sure, whose gracious word has said,
"She shall be sav'd in the hour of childbirth,
If she is found in faith and charity,
And holiness with sobriety."
To thee, great God, I lift my anxious pray'r;
O hear me for my much-lov'd suffering wife,
Now feeling pains and sorrows multiplied,
By thee decreed when first her sex transgress'd.
'Twas God decreed—and all HIS ways are right,
For wisdom infinite can never err.
'Tis just that punishment should follow sin,
And just and holy is his rev'rend name.
But mercy is a partner in the throne,
Made known to man by Christ his only son.
The Father's heart's compassionate and kind;
His ear is open to his people's cry;
The pray'r of faith is prevalent with God;
For Christ himself's the faithful advocate;
Who in his body on th' accursed tree,
Bore all the curse, and sanctified their grief,
And is become their righteousness and strength.
Not for our merits, Lord! but his dear sake,
Hear now our pray'r, and send salvation down.
Give strength; for now th' important hour is come.
Shorten the time of suffering, and grant
That beam from heav'n—that exquisite delight,
A perfect child—to bless the mother's heart.
Then shall our praise, heartfelt, ascend to thee,
Thou God of truth! while lowly down we bend
In humble grateful joy, before the throne.

R. H. M.

THE

UNIVERSALIST'S MISCELLANY

FOR JUNE, 1800.

NATURAL HISTORY.

WE have before observed the utility of the various motions of the sea in keeping its waters from putrefaction, but of all the motions which are observable in it, that of the tides is the most remarkable, both for its utility and regularity.

Probably it was of the tides which the sacred writer spake when he represented Jehovah as having set bounds to the sea and said, Hitherto shall thy proud waves come, and here shall they be stayed.

The importance of the tides to all commercial nations is such, that they have in all ages been much attended to. The cause of them was not so soon known as their use. Ancient navigators took the advantage of them without being able to give a scientific account of their origin. In the same manner our mordern sailors take the advantage of the winds for the purposes of commerce; but very few even think of the cause of them, and even our most profound philosophers are not agreed on this point.

Homer is said to be the first profane author who speaks of the tides. Indeed it is not very clear that he alludes to them when he describes Charybdis as rising and retiring thrice in every day*. The Greeks, from their situation, had but little opportunity of observing the tides. The conquests and commerce of the Romans afforded better opportunity of acquaintance with them: and after some wild conjectures of the earliest philosophers, it became well known in the time of Pliny, that the tides were, in a small degree, under the influence of the sun; but in a much greater of the moon.

* xiith book of the Odyssee.

To describe the nature of the tides we must observe, that there is a certain depth of the waters of the ocean which would obtain, if they were perfectly at rest; but observation shows that they are constantly varying from this level, and that variation which we call the tides, is regular and periodical. It is found that on the shores of the ocean, and in bays, creeks, and harbours, which communicate freely with the ocean, the waters rise up above this mean height twice a day, and as often sink below it, forming what is called a flood and an ebb, a high and a low water. The whole interval between high and low water is called a tide; the water is said to flow and to ebb; and the rising is called the flood tide, and the falling is called the ebb tide.

Thus the sea is observed to flow for about six hours from south to north, so that entering the mouths of rivers, it drives back the river waters towards their sources. After this continual flux of six hours the sea seems to rest for about a quarter of an hour, and then begins to ebb, or retire back again from north to south, for six hours more; in which time the waters sinking, the rivers resume their natural course. After a seeming pause of a quarter of an hour the sea again begins to flow as before: and thus it has always continued to do ever since the creation. It is no wonder that this amazing appearance early excited both the attention and wonder of mankind.

The connection betwixt the moon and tides was long observed before the particular manner of the moon's operation was even guessed at. It was found that there was a flux and reflux of the sea, in the space of twelve hours fifty minutes, which is exactly the time of a lunar day. It was observed also, that when the moon was in the meridian, in other words, as nearly as possible over any part of the sea, that the waters flowed to that part, and made a tide there; on the contrary, it was found, that when the moon left the meridian, the sea began to flow back again from whence it came. Thus far the waters of the sea seemed very regularly to attend the motions of the moon. But it appeared, likewise, that when the moon was in the opposite meridian, as far as possible on the other side of the globe, that there was a tide on this side also; so that the moon produced two tides, one by her greatest approach to us, and another by her greatest distance from us: in other words, the moon in going round the earth, produced two tides, always at the same time; one on the part of the globe directly under her, and the other on the part of the globe directly opposite.

Kelper was the first who conjectured that attraction was the principal cause of those appearances; asserting that the sphere of the moon's operation extended to the earth, and drew up its waters. The precise manner in which this is done, was discovered by Newton. He laid hold of this class of phenomena as the most incontestable proof of universal gravitation, and has given a beautiful and synoptical view of the whole subject; contenting himself, however, with meerly exhibiting the chief consequences of the general principle, and applying it to the phenomena with singular address. But the wide steps taken by this philosopher in his investigation leave ordinary readers frequently at fault; many of

his assumptions require the greatest mathematical knowledge to satisfy us of their truth. It cannot be expected of us, therefore, in this work, to follow him. It will be enough that we give a plain account of the facts which he has elaborately proved.

The moon has been found, like all the rest of the planets, to attract, and to be attracted by the earth. This attraction prevails throughout our whole planetary system. The more matter there is contained in any body, the more it attracts; and its influence decreases in proportion as the distance, when squared, increases. This being premised, let us see what must ensue upon supposing the moon to be in the meridian of any tract of the sea. The surface of the water immediately under the moon, is nearer the moon than any other part of the globe is; and therefore, must be more subject to its attraction than the waters any where else. The waters will, therefore, be attracted by the moon, and rise in an heap, whose eminence will be highest where the attraction is greatest. In order to form this eminence, it is obvious that the surface, as well as the depths, will be agitated; and wherever the waters run from one part, succeeding waters must run to fill up the space which they have left. Thus the waters of the sea, running from all parts, to attend the motions of the moon, produce the flowing of the tide: and it is high tide at that part wherever the moon comes over it, or to its meridian.

But as the moon travels onward, and ceases to point over the place where the waters were just risen, the cause of their rising will cease to operate, and they will flow back by their natural gravity, into the lower parts from whence they had travelled; and this retiring of the waters will form the ebbing of the sea.

Thus the first part of our subject seems pretty obvious, since, in general, it requires no great sagacity to conceive that the waters nearest the moon are most attracted, or raised highest by its influence. But the other part seems more difficult to be accounted for, namely, how there came to be high tides at the same time, on the opposite side of the globe, and where the waters are farthest from the moon.

To comprehend this, therefore, it must be observed, that the part of the earth, and its waters, that are farthest from the moon, are the parts, of all others, that are least attracted by the moon: it must also be observed, that all the waters, when the moon is on the opposite side of the earth, must be attracted by it in the same direction that the earth itself attracts them; that is, if we may so say, quite through the body of the earth, towards the moon itself. This, therefore, being conceived, it is plain that these waters which are farthest from the moon, will have less weight than those of any other part, on the same side of the globe; because the moon's attraction, which conspires with the earth's attraction, is there least. Now, therefore, the waters farthest from the moon, having less weight, and being lightest, will be pressed on all sides, by those that, having more attraction, are heavier; and the heavier waters flowing in, will make them swell and rise in an eminence directly opposite to that on the other side of the globe, caused by the more immediate influence of the moon.

In this manner the moon, in one diurnal revolution, produces two tides, one raised immediately under the sphere of its influence, and the other directly opposite to it. As the moon travels, this vast body of waters rear upwards, as if to watch its motions, and pursues the same constant rotation. However, in this great work of raising the tides, the sun has no small share; it produces its own tides constantly every day, just as the moon does, but in a much less degree, because the sun is at an immensely greater distance. Thus there are solar tides and lunar tides. When the force of the two luminaries concur, which they always do when they are either in the same, or in opposite parts of the heavens, they jointly produce a much greater tide, than when they are so situated in the heavens, as each to make peculiar tides of its own. Thus their united attraction forms the high spring-tides; but their divided attraction forms the lower neap-tides.

This theory being well understood, it may be readily brought to explain the various appearances of the tides, if the earth was covered with a deep sea, and the waters uninfluenced by shoals, currents, straits, or tempests. But in every part of the sea, near the shores, the geographer must lend his aid to correct the calculations of the astronomer. For by reason of the shallowness of some places, and the narrowness of the straits in others, there arises a great diversity in the effect, not to be accounted for without an exact knowledge of all the circumstances of the place. In the great depths of the ocean, for instance, a very slow and imperceptible motion of the whole body of water will suffice to raise its surface several feet high; but if the same increase of water is to be conveyed through a narrow channel, it must rush through it with the most impetuous rapidity. In the English Channel, and in the German Ocean, the tide is found to flow strongest in those places that are narrowest; the same quantity of water being, in this case, driven through a smaller passage. It is often seen, therefore, pouring through a strait with great force, and, by its rapidity, considerably raised above the surface of that part of the ocean into which it runs.

This shallowness and narrowness of many parts of the sea, give rise also to a peculiarity in the tides of some parts of the world. For in many places, and in our own seas in particular, the greatest swell of the tide is not while the moon is at its meridian, and directly over the place, but some time after it has declined from thence. The sea, in this case, being obstructed, pursues the moon with what dispatch it can, but does not arrive with all its waters till long after the moon has ceased to operate. From the same causes, also, we may account for the Mediterranean, the Baltic, and especially the Black Sea, having hardly any sensible tides. These, though they seem to us very extensive, are not, however, large enough to be much affected by the influence of the moon; and as to their communication with the ocean, through such narrow inlets, it is impossible, in a few hours time, that they should receive and return water enough to raise or depress them in any considerable degree.

In general, therefore, we may observe, that all tides are much higher and more considerable in the torrid zone, than in the rest of the ocean; the sea in those parts being generally deeper, and less affected by changeable winds, or winding shores. One of the greatest tides we know of, is that at the mouth of the river Indus, where the water rises thirty feet in height. How great, then, must have been the amazement of Alexander's soldiers at so strange an appearance! They who had always before been accustomed only to the almost imperceptible rising of the Mediterranean, when made at once spectators of a river rising and falling thirty feet in a few hours, must have felt a mixture of surprise and apprehension. The tides are also remarkably high on the coasts of Malay, in the straits of Sunda, in the Red Sea, along the coast of China, and Japan, at Panama in America, and in the Gulph of Bengal. But perhaps the highest tide which is known is in the bay Fundy, in North America, where the water rises and falls at least sixty feet.

The tides at Tonquin are, however, the most remarkable in the world. In this part there is but one rise and one fall in the course of twenty four hours; whereas, in other places there are two. Besides, there, twice in each month, there is no tide at all, when the moon is near the equinoctial, the water being for some time quite stagnant. These, with some other odd appearances attending the tides, were considered by many as inscrutable; but Sir Isaac Newton, with peculiar sagacity, adjudged them to arise from the concurrence of two tides, one from the South Sea, and the other from the Indian Ocean. Of each of these tides there come two every day; two at one time greater, and two at another that are less. The time betwen the arrival of the two greater, is considered by him as high tide; the time between the two lesser, as ebb. With this clue, that great man solved every appearance, and so established his theory as to silence every opposer.

This statement of the cause of the tides has been controverted by many: but nothing equally satisfactory has ever been brought forward in its place. Mr. Saint Pierre, in his book called Studies of Nature, has quite discarded the Newtonian theory of the tides. He says it is erroneous in principle, and quite insufficient for explaining the phenomena: and he substitutes the liquifaction of the ice and snow of the polar regions, and the greater length of the polar than of the equitorial axis of the earth.

The character of this gentleman is respectable. His constant attention to final causes, and the proofs he brings thence of the being, wisdom, and goodness of Deity, shew his piety. And we esteem him the more, because of his fortitude in resisting the influence of national example in the days of French infidelity. Piety has not been often found among French philosophers for near an hundred years; but since the revolution in France the senseless atheism of ancient Greece has again been brought forward without disguise. St. Pierre has resisted this impiety, and we admire him for it. But he has failed in proving the earth to be a prolate spheroid. Experience has proved it to be an oblate spheriod. And as for the quantity of ice and snow in the polar regions, if there was twenty times as much, and it was all to melt in a day, there could be no

perceptible difference from it; it would only fill the space which it before occupied in the waters. Let any person put a quantity of compressed snow into a vessel, and note the exact height of it; when the snow is melted, he will find the water of the same height as the snow was. As for ice, it is well known that when dissolved it lays in less compass than in its frozen state. St. Pierre's theory of the tides, therefore, must fall, and that of Newton stands unshaken.

TO BE CONTINUED.

LIFE

OF

MR. JOHN HOWARD,

CONTINUED.

MR. Howard's son was by him intended for the ministry, amongst the Protestant Dissenters; but every prospect which parental partiality might have formed was blasted by the visitation of Providence, for the unhappy youth was deranged, and his father consigned him to the care of Dr. Arnold, who kept a house for the reception of lunatics, at Leicester: but the young man never recovered his senses.

Whether this circumstance took place before or after Mr. Howard had entered upon that eager career of benevolence, to which the remainder of his life was dedicated, we cannot certainly say; but it is probable that it happened a little before. The private affections of his heart had now no longer any claim upon his attention; and, naturally as the thoughtless and vicious part of mankind fly from sorrow to dissipation and noisy pleasure, so do the pious and benevolent endeavour to lose the remembrance of private anguish in exertions for the public good.

In the year 1773, he was named as sheriff for the county of Bedford. The circumstance of his being a dissenter would have excused him from so troublesome an office, if he had chosen to have pleaded it; but he wished to serve the office, as it would enable him to know the state of the prisons and prisoners in the county. On this occasion there were some scruples in his mind relative to the safety of discharging the office without conforming to the established communion, which he could not conscientiously do. But having consulted some friends of eminence in the law, he thought there was not so much danger of the penalty for nonconformity being inflicted upon him, as to deter him from his benevolent design; accordingly he served the office, in doing which the case of prisoners came immediately before him.

A sense of duty induced him personally to visit the county jail, where he observed such abuses and scenes of calamity as he had before no conception of; and he soon exerted himself in order to a reform.

With a view to obtain precedents for certain regulations which he purposed, he went to inspect the prisons in some neighbouring counties;

but finding in them equal room for complaint and commiseration, he determined to visit the principal prisons in England. The further he proceeded, the more shocking were the scenes presented to his view; which induced him to resolve upon exerting himself to the utmost to procure a general reform in those horrid places of confinement; considering it as of the utmost importance, not only to the wretched objects themselves, but to the community at large.

He had three objects in view in his attention to the prisons in England —first, to put a stop to that dreadful distemper called the *jail-fever*, which raged so shockingly in many of the prisons as to render them in the last degree loathsome and dangerous; a distemper by which more had been taken off than by the hands of the executioner; and which, in several instances, had been communicated from the prisons to the courts of justice, and had proved fatal to the magistrates and judges, and to multitudes of people who attended the trials, as well as to the families of discharged felons and debtors.

The second object was to remedy the cruel practice of detaining prisoners after acquittal for *fees*, and other oppressive demands of that nature. To effect this, he applied to the justices to assign to the jailer and others certain salaries in lieu of fees; but as no precedent for this could be produced, they did not think themselves authorized for such a step.

But the third and grand object was, to introduce an entire reform of morals in our prisons, where he had found the most flagrant vices to prevail in such a degree that they were actually become seminaries of the most atrocious wickedness and villany, and the most formidable nuisance to the community, in consequence of the promiscuous intercourse of prisoners of both sexes, and of all ages and descriptions, whereby the young and less experienced were initiated by old and hardened sinners into all the arts and mysteries of iniquity; so that, instead of being reformed by their confinement—which should be the chief end of punishment—those who were discharged became tenfold more injurious to society than before.

Upon this subject he was examined before the House of Commons, in 1774, when he had the honour of their thanks for his labours. This encouraged him to proceed in his design; in pursuance of which he re-visited all the prisons in the kingdom, together with the principal houses of correction. He also, in 1775, enlarged his circuit, by going into Wales, Scotland, and Ireland, where he found the same need of reformation.

In order to the attainment of the great objects which were before him, Mr. Howard spared no pains or expence, and cheerfully exposed himself to much inconvenience and hazard, particularly from that malignant distemper of which he saw many dying in the most loathsome dungeons, into which, none, who were not obliged, besides himself, would venture. The only precautions which he used to preserve himself from infection, were never to enter an hospital or prison before breakfast, and in an offensive room never to draw his breath deeply, to smell to vinegar while he was in those places, and to change his apparel

afterwards; the two last of which, after habit had rendered him less timid, he intirely omitted. It was his usual answer, when he was interrogated how he could venture to expose himself to such dangers, That, next to the free goodness and mercy of God, temperance and cleanliness were his preservatives; and that *trusting in divine providence, and believing himself in the way of his duty, he visited the noxious cells, and, while thus employed, he feared no evil.* The piety of this sentiment commands our reverence; but how inscrutable are the ways of Providence! humanity and conscious rectitude cannot always preserve the good man from the influence of tainted vapours. Howard, the ornament of human nature, the truest friend of society, fell, at last, a prey to disease, while in the exercise of philanthropy.

Soon after he had been examined by the House of Commons, Mr. Popham, member for Taunton, brought in a bill for the relief of prisoners who should be acquitted—respecting their fees, and another bill for preserving the health of prisoners, and preventing the jail distemper; both of which passed that session. This gave Mr. Howard more satisfaction than the thanks of the house which he had before received, as it promised permanent relief to the unhappy objects of his compassion. But as acts of parliament were then usually printed in *black* letter, which many persons in country places could not read, he had these two bills printed in the *roman* character at his own expence, and sent them to the keeper of every county jail in England*. "By these acts (says he) the tear was wiped from many eyes, and the legislature had for them *the blessing of those that were ready to perish.*"

Thus he had the pleasure to see that his laudable endeavours were crowned with success, particularly in regard to the healthiness of prisons, some of which were rebuilt under his inspection. Through his interposition also, better provision has been made for the instruction of prisoners, by the introduction of Bibles, and other pious books, into their cells, and a more constant attendance of clergymen. The jailers, likewise, have, by act of parliament, been rendered incapable of selling strong liquors, which had been the source of much drunkenness and disorder.

Mr. Howard, in visiting the prisons, frequently found that the jailers, conscious of negligence and improper conduct, endeavoured, by artifice, to prevent him from prosecuting his inquiry. For this purpose they would pretend the utmost willingness to accompany him, but at the same time hint a fear of danger from the *fever* among the prisoners. But he was not to be thus intimidated; he always proceeded, and generally found that the discovery of the filthy and neglected state of the prison was, in fact, the object of their apprehensions.——— Frequently, indeed, the cells and habitations thus investigated were

* Acts of Parliament are *now* printed in Roman, except the first words of every clause—*and whereas—provided always—and be it enacted*, &c. which are in black.

sufficiently offensive to have deterred any one from entering who was not stimulated by the powerful motive of philanthropic sympathy; and Mr. Howard himself found, that, after such visits, his cloaths so far imbibed the noxious effluvia, that he was not able to endure a post-chaise, unless all the windows were down. This circumstance induced him to travel at all hours, and in all weathers, on horseback.

In the year 1775, the magistrates of Glasgow, in the most respectful manner, presented him with the freedom of their city. The same honour was afterwards conferred upon him by the city of Edinburgh, the town of Liverpool, and many other corporations. We mention this to shew the attention which his benevolent pursuits had gained among the principal characters of these towns and cities.

With true Christian philanthropy he considered every man of every nation, people, and tongue, as a brother; knowing that God had made of one blood all the nations of the earth, and that his tender mercy was over all his works. He determined, therefore, to visit other countries; accordingly, in 1776, he travelled into France, Flanders, Holland, Germany, and Switzerland.

In all his expensive and hazardous journeys, he denied himself the usual gratifications of travellers, and, that he might not be in the least diverted from his grand object, he declined the honours which were offered him by persons of the first distinction: many of whom were eager to shew their respect to this citizen of the world, and also to share in his labours of love. To him the inspection of a jail, or an hospital, was more grateful than all the entertainments of the palace. With what astonishment and gratitude he was received by the wretched inhabitants of those mansions may easily be imagined, since, while he made observations on their situation, he meditated their relief; and many distressed prisoners abroad, as well as at home, partook of his bounty, and some were liberated by it.

One trait in his character ought not to be unnoticed, as it shews the disposition of his mind in a strong light; we mean his honesty of speech, which was such as often bordered upon bluntness. He was never sparing of advice, or reproof, where he saw occasion: and that even to persons of highest rank and influence, if he thought the miseries of their fellow men might be alleviated thereby.

As he courted the favour of none, neither did he fear the frown of any; but, with a manly freedom, and a Christian fortitude, he spoke his mind even to princes; particularly to Joseph, the late Emperor of Germany, and to the Grand Master of Malta; the latter, indeed, was offended at his freedom; but the former professed his esteem and reverence for him, and took immediate steps to better the unhappy condition of prisoners in his extensive dominions.

While he was in Holland, the friendly interference of Sir Joseph Yorke, by procuring every assistance which could facilitate the inquiry in which he was engaged, reflected great honour on that respected ambassador. At Hamburgh, also, the friendship of the senator Voght procured him every advantage of introduction and information, which

could be desired in visiting the prisons of that commercial and oppulent city.

Mr. Howard indeed, did not confine his observations to prisons only; the hospitals and charitable institutions of various denominations were also the objects of his care: in short, to do good to the miserable and friendless part of human nature, was the business of his life, and he seemed to live only to gratify the ardent desire of his soul to go about and do good.

On his return from his first foreign tour, in 1777, he published his *State of Prisons in England and Wales, with Preliminary Observations, and an Account of some foreign Prisons.* This he dedicated to the House of Commons, *in gratitude,* as himself expresses it, *for the encouragement which they had given to the design, and for the honour which they had conferred on the author.* Mr. Howard stated a very dishonourable truth in this piece, namely, that he had found the rights of nature, and the grand object of moral reformation, to be less attended to in the prisons of England than in almost any other country which he had visited.

TO BE CONTINUED.

LETTER VI.

TO MR. FIDLER,

CONTAINING

AN EXAMINATION OF HIS SYSTEM, & HIS ARGUMENTS IN SUPPORT OF IT.

SIR,

I HAVE certainly to beg your pardon for having misunderstood you with respect to the doctrine of *annihilation.* I did not observe how you opposed the idea of endless punishment on the one hand, and annihilation on the other. In this matter I submit to your correction, and readily acquit you of all those absurdities which would have followed the admission of *that* principle. Other parts of that letter, however, you have but little touched, and some of them are entirely passed over.

As to your conjectures about my *motives,* both you and your friends might have been as well employed in something else. I can truly say, that I never wrote a line in my life with a view to "raise a dust" that might obscure the truth; and it is difficult to suppose that any person, unless he himself had been in the habit of doing so, would have thought of imputing it to another.

It is my desire to understand you, and not to wrest any of your words to a meaning which they do not fairly include. I have endeavoured to collect your sentiments as well as I am able. The amount of your first maxim, in p. 330, appears to me to be this—"That if God created men, and placed them in circumstances which he certainly foreknew would issue in their fall and ruin, he willed this their fall and ruin; and

that it is of no importance that he forewarned them to avoid the evil: whatever be the event, he is chargeable with it: but God, you say, hath sworn by himself that he willeth not the death of him that dieth; that is, he willeth it not as death finally or simply, or destruction irrecoverable. If, therefore, it occur, it is a part of his economy of grace, and finally a ministration unto life; for he hath declared that it is his will that all should be saved; therefore the doctrine which forges any contrary will falsifies supreme unchangeable truth."

Thus it seems you reckon that you acquit your Creator of injustice, which must otherwise attach to his character and conduct. Let us examine this matter. It is true, that whatever exists, must, in some sense, accord with the will of God. Let the blasphemer make what use he may of it, it may be asked, Who hath resisted his will? God willeth not evil, however, as evil, but permits its existence for wise ends. The good that shall arise from it, and not the evil, is the proper object of the divine volition. But it is not true that God is, on this account, chargeable with man's sin, that all his cautions and warnings are of no account, and that he is to be "accused" of the death of the sinner, if he die eternally. If it be, however, it is not the doctrine of universal salvation that will free him from the charge.

I am surprised, Sir, that you could allow yourself in this manner to reproach your Maker. You cannot alledge all these things as merely attaching to my system. It is a fact—is it not?—that God did place man in circumstances which he certainly foreknew would issue in his fall; and that he did, notwithstanding, caution and warn him against apostacy, and still continues to caution and warn sinners against those very sins which he certainly foreknows they will commit; Who then is this that dares to arraign his conduct, and to accuse him of insincerity? Who, that at one stroke, aims to sweep away the accountableness of his creatures, and to charge him with the evil of their sin, on account of his having placed them in such circumstances?

If it be as you insinuate, it must follow, that man is not blame-worthy in all his rebellion against his Maker, nor justly accountable for any of its consequences. Whether those consequences be *eternal*, makes nothing to the argument. Sin, and all the evils which follow upon it, are, by you transferred from the sinner to the account of his Creator! State your supposition with reference to your own principle—"Suppose him about to create twenty men. He knows ten of them will become vicious, and consequently exposed to the tremendous penalty of damnation *for ages of ages*. Who doubts, in such a case, that he wills that penalty, who, being almighty and all-knowing, does that without which it could not come to pass; and who will not accuse him of their damnation—having sent them into such circumstances!" Thus, Sir, you understand the justice of *all* punishment, present and future, and every principle of moral government.

Let no man say, when he is tempted, I am tempted of God! Yes, says Mr. Vidler, it is he, who, "knowing all events, and placing us in such circumstances as he does, that is accountable! and it is of no importance

in the consideration of common sense, that he cautions or forewarns us against the evil."

If what you have suggested be true, it must also follow, that there is no need of a mediator, or of forgiving mercy. Where there is no blame, it is an insult to talk of forgiveness, or of the need of a mediator to effect a reconciliation. All that is necessary to recover man is justice. If the Creator only *is* accountable for the evil, it belongs to him to remedy it. Thus, instead of supporting the doctrine of universal salvation, you undermine all salvation at the very foundation.

Think not that you shall be able to roll away this reproach which you have had the temerity to charge on your Creator, by suggesting that all the evil which follows will be ultimately a benefit; for still it follows that man has not been blame-worthy in sinning against God; that God has never been sincere in his cautions and warnings; and that, being accountable for the whole, it is but justice to man that he turn all to his ultimate advantage, as a recompence for present injury. "He sent his children into the wood, it seems, where he knew the poisonous fruit abounded; and though he warned them against it, yet he was not in earnest; and when they had eaten, to the endangering of their lives, he counteracted the poison; but was conscious, at the same time, that if there were any fault in the affair, it was his own; and if the children were to perish, he would be justly accused of their death." And can you, Sir, with these sentiments, continue to disavow your *invalidating the divine threatenings towards sinners*, and concurring with him who taught our first parents, "Ye shall not surely die?" What better exposition could the deceiver of mankind have wished for than what your words afford! *ye shall not surely die*, "viz. finally, or simply, or with destruction irrecoverable." *For God doth know, that in the day ye eat thereof, then your eyes shall be opened.*—"If death occur, it is a part of his economy of grace, and finally a ministration unto life." That is, it shall prove a benefit.

"God hath sworn that he willeth not the death of him that dieth. That is, he willeth it not as death finally, or simply, or destruction irrecoverable." Death simply and finally, then, means irrecoverable destruction; Does it? But if it does so in this passage, it may in others; and then the threatenings of death, provided they were put in execution, may mean eternal damnation. Yea, if death in this passage mean irrecoverable destruction, it will follow that some men are irrecoverably destroyed: for the death in which God taketh no pleasure, whatever it be, the sinner is supposed to suffer.—He hath no pleasure in the death of *him that dieth*. God taketh no pleasure in the death of him that dieth, in the same sense as *he doth not afflict willingly*, nor grieve the children of men. It doth not mean that he doth *not afflict them*; for this is contrary to fact: but he doth not afflict for affliction sake, or for any pleasure that he takes in putting his creatures to pain. In all his dealings with sinners, he acts like a good magistrate, who never punishes from caprice but for a good end; in many cases for the correction of the party, and in all for the good of the community.

To your second maxim I have no objection—"That whatever God does is intended by his goodness, conducted by his wisdom, and accomplished by his power." But your application of it is inadmissible. Some parts of it are trifling; others rest on unfounded assumptions; and others are adapted to overthrow all future punishment.

1. The greater part of it is *mere trifling*. Who ever supposed that eternal punishment, or any punishment, was a *benefit* to God, or even a *pleasure* to him, or any holy beings, for its own sake? Or who pretends that it is inflicted for the *honour, pleasure, or benefit* of the sinner?

2. Some parts of it which object to endless punishment because it cannot be for the *honour* of God, or the *benefit* of creatures, proceeds altogether upon *unfounded assumption*. The only proof you have offered for the *first* branch of this position is naked assertion, "that every unsophisticated heart would so determine." Suppose I say, every unsophisticated heart would determine the contrary, my assertion would prove as much as yours; and I may add, if our hearts be sophisticated, it must be by malignity, or the wish of having our fellow creatures miserable, which I imagine you will not generally impute to us. But if your hearts be sophisticated, it is much more easily accounted for. The decision of sinful creatures in such a case as this is like that of a company of criminals who should sit in judgment on the nature of the penalties to which they are exposed, whose prejudices are much more likely to cause them to err on the favourable than on the unfavourable side. The *second* branch of this position is as unsupported as the first. Only one reason is alledged, and that is far from being an acknowledged truth: viz. that no possible good can arise to society from the punishment of sinners, but that of *safety*. Common sense and universal experience teach us that this is not the only end of punishment. Israel might have been safe if Pharaoh and his host had not been drowned: yet they were drowned. Was *safety* the only end answered to the world by the overthrow of Sodom and Gomorrha; or were they not rather *set forth for an example?* Is it only for the *safety* of society that a murderer is publicly executed? That end would be equally answered by perpetual imprisonment, or banishment, or a *private* execution; but there would be wanting an *example* to express the displeasure of a good government against crimes, and to impress the public mind with it.

3. Most of what you say on this subject, if admitted, would overturn *all* future punishment. You might ask, would it be honourable to God to have any of his creatures miserable *for ages of ages*, rather than happy? Would it be a greater *pleasure?* *Benefit* he can have none; for there is no profit in their blood.—As to the punished, future punishment can be neither honour nor pleasure to them, and if their salvation could be accomplished without it, it can be no benefit to them. If they may not be saved without it, it must be either because there was not efficacy enough in the blood of Christ for the purpose, or else that "the full efficacy of the atonement was withheld by the divine determination."—As to *fellow-creatures*, can the future punishment of any of the human race be any honour to them? Who ever thought it an honour to him that any of his family were punished in any way? Is it not a dishonour

to human nature at large to be sent to hell? Can any creature have *pleasure* in the punishment of another? Would not every benevolent mind possess a greater pleasure in seeing sinners converted and saved, without going to hell, than to see them condemned to weeping and wailing and gnashing of teeth, *for ages of ages*. Benefit they can have none except *safety*; and that is better answered by their enmity being conquered in the present life. As then future torments can answer no possible good end to any one in the universe, I conclude them to be neither the work nor will of God, and consequently, not the doctrine of Scripture.

You "think there is a vast difference indeed in the nature of future blessedness and future punishment; such as fully to justify us in giving a very different sense to the word eternal, when applied to these subjects." P. 331. It may be so, but your thoughts prove nothing. "Sin and misery, you say, have no root or foundation in God;" and therefore must come to an end. Awhile ago they seemed to have their sole root in him, so much as to exclude the accountableness of creatures: but allowing they have not, this inference is a mere creature of the imagination. Reduce your argument to form, and see what it will amount to:

Whatever has its root in the creature must come to an end:
But sin and misery have their root in the creature:
Therefore sin and misery must come to an end.

Now what proof, I ask, have you for your major proposition? None at all. It is an argument, therefore, without any medium of proof, founded upon mere imagination. Another with equal plausibility might imagine that as sin and misery had their origin in the present state, they will also terminate in the present state, and consequently, that there will be no future punishment. And another might imagine, that as the acts of human beings are performed within a few years, the effects of them upon society cannot extend much farther, and consequently it is absurd to suppose that a whole nation still feels the consequence of what was transacted in a few hours at Jerusalem, nearly 1800 years ago, and a whole world of what was wrought perhaps in less time in the garden of Eden. In short, there an no bounds to the imagination, and will be no end to its absurdities, if it go on in this direction. If instead of taking our religion from the Bible, we labour to form a system from our own ideas of fitness and unfitness, and interpret the Bible accordingly, there will be no end of our wanderings.

Because all judgment is committed to the son, you conclude that future punishment has its origin in mercy, and will end in eternal salvation. To this I answer, first; If it be owing to the mediation of Christ that punishment should be a work of mercy, this is allowing that, if no mediator had been provided, it must have been the reverse. But, if so, all your arguments against eternal punishment from the divine perfections, and all your attempts to maintain that the original meaning of the divine threatenings never included this idea, are given up. Secondly; If whatsoever is done by Christ in his mediatorial capacity shall terminate on his delivering up the kingdom to the Father, the rewards

of the righteous as well as the punishments of the wicked, must at that period come to an end; for he will equally confer the one, as inflict the other.—The "execution of judgment" committed to the son, denotes not merely the carrying into execution the sentence at the last day, but the general administration of God's moral government, both in this world and that which is to come. See Jer. xxiii. 5. xxxiii. 15. Mat. xii. 18—20.

You talk of our "ascribing a proper eternity to sin and misery," as if we considered sin and misery to be necessarily eternal. The existence of intelligent creatures is no more eternal than their moral qualities or sensations; and therefore it would be improper to ascribe eternity either to the one or the other: but if God perpetuates the existence of intelligent beings to an endless duration, he may also perpetuate their moral qualities to the same extent, whether they originated with their existence, or were acquired at any subsequent period. Holiness and happiness, in respect to creatures, are not necessarily eternal, any more than sin and misery; and in this view it would be as improper to ascribe eternity to the purity and blessedness of the saved, as to the sin and misery of the lost, seeing that the endless duration of both depends upon the will of God. You speak of the "life and blessedness of holy beings as having their root and foundation in God; and that, being thus grounded in him, they will be, like him, eternal in duration." But this position is contrary to fact; for was not "God the source and proper spring both of the life and blessedness" of the unsinning angels? Yet they *kept not their first estate*, but lost their blessedness, and *are reserved in chains of darkness unto the judgment of the great day*. The life and blessedness of man in a state of innocence had their origin in God, as well as those of saints and angels, yet they were not on this account like their author, "eternal in duration." To make such an assertion is, "to say the least of it, an unguarded mode of expression:" but more than this, it is contrary to fact; and tends to lessen the dependance of creatures upon God as the constant author of all their happiness.

The argument to prove that sin and misery cannot be eternal, is the counterpart of the above position, and of course it is equally fallacious. "Sin and misery, being contrary to the holiness and benevolence of God, they must, it seems, come to an end." Such an assertion is soon made; but where is the proof? A little more assurance might lead another to say, that sin and misery, being contrary to the holiness and benevolence of God, they cannot *exist* in a future state: and were it not for the awful evidence of facts, another might assert, that sin and misery do not now exist; for in theory it would be as easy to prove that the present existence of sin and misery is as contrary to the holiness and benevolence of God, as their existence in future; and that their existence in future *for ages of ages* is as contrary to the holiness and benevolence of God, as their existence to an endless duration. By such kind of reasoning some men have become atheists, because they cannot reconcile the present state of things with their ideas of a superintending power possessed of infinite holiness and benevolence; and I cannot but tremble for the man

who begins to travel in this unwary path, by measuring the divine administration by his own unhallowed notions of moral fitness.

If your attempts to prove that all judgment is a work of mercy, and yet that there may be *judgment without mercy*, should prove fruitless, it is not more than may be expected, for the thing itself is a contradiction. "The Scriptures afford instances of punishment and pardon to the same persons, and for the same sins *:" but was this punishment *without mercy?* "Judgment and mercy were united in God's dealings with Jerusalem †:" granted, but for this very reason it could not be *judgment without mercy*. You might as well alledge the union of wisdom and righteousness in all the works of God as a proof that there are some works in which wisdom will be exercised without righteousness!

In another letter, Sir, I hope to conclude these remarks. Meanwhile I am

Your's, &c.

A. FULLER.

OBSERVATIONS

ON

THE DIVINE GOVERNMENT.

GOD, as sovereign governor of the world, dispenses what we call good and evil; but not merely in consequence of his infinite power; his infinite wisdom directs his power; and what we call good and evil, are both of them, means equally good, and coducive to the purposes of his wise government over us. When he sends us good, as we are not disposed to quarrel with his dispensation, so perhaps, we are as little disposed to enquire why he sends it: yet would we ask ourselves that question, we should find, upon reflection, that the good we receive from providence, is not merely a gift, but an appointment of our governor; by which he sets us our part of duty and work in his government; and in this view of his blessings we are most likely to apply them right. The same reflection reaches to the evils of life—they too are the appointment of a wise governor; if therefore we receive good at the hand of God, because he sends it to serve the purposes of his government, we must, for the same reason, receive evil at his hand, if he thinks fit to send it. The evil of human life is a term, by which we express whatever we dislike in it; but as all that we call evil comes by the direction of God; and as nothing can be, strictly speaking, evil, which God applies to good purposes, the expression is not so just as it is common; flesh and blood will reject it as a paradox, perhaps, if we say there is no such thing as evil in human life, but reason and religion will distinguish and own the truth of it—that, however some events in

* P. 337. † P. 338.

human life may sit with uneasiness on those they reach, yet, when considered as a part of God's administration, they are and must be good.

With respect to the different stations and conditions of men in the world—God's government of mankind is an epitome of his government of the universe; as the whole system is made of parts subordinate to each other, so this part, which we call mankind, is made up of orders and degrees, one above another.

In this variety of stations, those who have the lowest are not so properly in distress, as they are appointed to fill those offices in the state of mankind which some must fill. Yet how often are our complaints against Providence levelled at the disproportion we observe between one man's abundance and another's want, between one man's ease and another's labour; and how apt are we to think ourselves unfortunate in missing our aims at higher seats, and being confined to a lower one!—yet in this wonderful machine of the human world, there must be small as well as greater movements, some more ornamental than others, but all for use.—Little wheels may wish to be larger, but it might hurt the machine to make them so.

This should teach us patience under those hardships which belong to our particular stations in life; especially when we consider, that there is no station in life in which Providence does not bestows his blessings;—when we confine our reflections to ourselves, we feel it so, but we are ever working ourselves uneasiness by impertinent comparisons, and lose the grateful sense of what we really have, by looking at what we fancy others feel; this makes us impatient, when we ought to be thankful, and we complain of imaginary evil, because we are not sensible of real good.

With respect to the calamities of life—those which fall upon us in the apparent nature of punishment deserve our thanks, at least they should silence our complaints. As the evil we suffer from a hard low station is subservient to the general good of the system, so our calamities, besides a general use, may be subservient to our own particular good—others may be made better by our sufferings, and what is sent us for a punishment in this life may be a means of preventing a much greater in the next.

Even such calamities as fall upon us without any apparent reason have their advantage, as they may improve our own virtues and afford others an opportunity of exerting theirs in the management and relief of them. Adversity, it is true, is not more desireable than physic, but may be as necessary; nor is it what we fancy of our moral health, but what God sees in us, which determines him to administer it.

But besides the preservation of our moral health, calamities may be set before us merely as an exercise: it is not always to keep men from vices or to punish it, that God pours affliction on our heads; it is a duty to which he may call us with all our virtues about us.

It is true, no man can, strictly, say he does not deserve affliction as a punishment, or want it for improvement; yet, in a comparative view, many good men are rather tried than punished by affliction. If this

world does not shew us why, religion and the next will tell us; it calls forth virtues which would otherwise have lain dormant in us, and it calls them, not only to public view, and the benefit of others, but that they may be rewarded in another life. There they have their connection—perhaps a stronger than they have here; there, whoever has acquitted himself, under more sufferings than belonged to him as a member of this system, shall meet with a proportionable reward as a member of the kingdom of heaven.

In short, when we have considered the several kinds of affliction which hover about our present state, there are none but what will afford reasons for resignation. They are all sent by proper authority; they are all conducive to some good, either public or personal, either here or hereafter. Yet impatience makes us slight their authority, and frustrate their design; we bear affliction, as if we thought ourselves entitled to happiness from our very birth, not reflecting that though happiness is the design of our being, yet we must arrive at it by degrees—there are several stages in the progress, and man can no more be happy at once, than a plant can at once produce the fruit it is intended to bear.

LETTER V.

TO MR. FULLER,

IN ANSWER TO HIS THIRD LETTER.

DEAR SIR,

ON the perusal of your Third Letter, I was, like Daniel of old, "astonished for *a season*, and my thoughts troubled me;" not at any force of argument, or strength of reasoning which you discovered; but at the great anger which you shew in it. If I have said or done any thing to excite your wrath, I am sincerely sorry for it. But I have just looked over my former letters to you, and, though there are a few harsh expressions in them, yet they are such as you had brought into use, and methinks you ought not to be angry at your own language; yet, for my own part, I would not be understood as justifying unbecoming language, let it come from whom it will.

I wish sincerely that you would confine yourself to the subject in debate betwixt us. This I have repeatedly requested you to do; but, as yet, without success.

You bring forward the *Birmingham Correspondent again*, altho' you long ago owned that I had done you *justice* in that affair *. It seems as though you endeavoured more to excite prejudice in the minds of your readers against me, than to meet my arguments in a fair and open way; but I shall take no further notice of this matter, than to refer the reader to what I have before said in No. XXXIV. of Universalist's Miscellany.

* See Universalist's Miscellany for August 1799, p. 228.

p. 306, which I believe the *candid* reader will think quite sufficient, and will place your loud outcry about my want of honour to its *proper account.*

You complain that I should think you had *formed an improper estimate of your own reputation*, when you supposed that *your name* would spread the knowledge of the universal doctrine beyond what you wished, if you wrote against it: I ask forgiveness for such a presumption—you certainly have liberty, Sir, to compliment yourself in whatever manner you please: I will no more disturb your self-complacency.

The Universalists are not in danger of sinking into insignificance by neglect; nor do they, in any contest about the truth of the restoration, fear being overcome. While the Scriptures testify that *God is love*, it will be impossible to reconcile this character of him with the doctrine of implacability, for which you are an advocate.

It seems impossible for me to please you in any thing, for though you have the free use of my publication to controvert my sentiments in, yet, say you, "I consider it as no favour at all; nor as affording any proof of your impartiality." If you are insensible of favours done you, I cannot help it. It argues either your want of discernment, or your want of gratitude, that is all.

The Universalist's Miscellany is the only religious publication extant which admits of free inquiry by being open to both sides of any disputed question; and this, it seems, Sir, is not pleasant to you. And because I thus keep my publication open, and say, "Truth courts the public observation of men," you reply, "And so may error. If it be true that wisdom crieth in the top of high places, it is equally true that folly is loud and stubborn." What is all this to the purpose? The application of the latter Scripture on this occasion gives no very favourable idea of your candour or love of inquiry.

When declamation is used instead of argument, and dark unfounded insinuations are brought forward against the morality of an opponent, it discovers either the badness of the cause, or the badness of *his* disposition who conducts it. What could be your intention in the odd jumble of characters whom you are pleased to give me as associates, but only to frighten fearful persons, and thereby hinder them from attending to the subject, and lead them to think ill of me, and the doctrine for the truth of which I contend. *Deists, libertines, Mrs. Barbauld, the Monthly Reviewers, nominal Christians of loose characters, and the Universalists*, are all, it seems, engaged in the same bad design, namely, that of impugning the doctrine of *the endless misery of sinners!* I wonder you did not reckon the Pope, the Grand Turk, the Great Mogul, and the Witch of Endor, in the same sin with me and the Universalists. As for the devil, you have taken care to join him in partnership with me in the same work, towards the close of your letter. All this, no doubt, will tell, and pass current with a certain description of readers, the prejudice and applause of whom in your favour, will not excite my envy.

But why were Mrs. Barbauld and the Socinians brought forward? I have no acquaintance with that lady, nor intimacy with any Socinians; but I confess that I do not think the worse either of her or them from any thing which you have said. If there be a coincidence of sentiment betwixt them and me, concerning the subject of future punishment, the doctrine is neither the better or worse for that. It is probable that I coincide with you in my views of many other subjects; yet I am neither certainly right or wrong on that account. To what purpose, then, do you amuse your readers with the names of the Socinians and Mrs. Barbauld?

You charge me with *associating* with the characters before mentioned, and *administering consolation* to them. Do you expect to be believed, Sir? I have, perhaps, as little familiarity with *nominal Christians of loose character* as yourself; as for *Deists and libertines* also, they are not my associates. I do, indeed, pity such characters, and the more so, as many of them have imbibed their infidelity, carelessness, or libertinism from that distorted character of Deity which is called *Calvinism*; but when I teach the doctrine of *limited* punishment—in exact proportion to deeds done—on the ground of *mediation*—for you to charge me with administering consolation to them is surprising indeed, and can only be accounted for by the force of system operating upon your mind contrary to evidence.

I have endeavoured, in bringing your letters forward early, and in announcing them, to avoid giving offence; yet even in this I have offended. Your two first letters were announced as a defence of *eternal torments*. This is ascribed to an intention of working on the prejudices of the readers; with an acknowledgment, at the same time, that the word *torments* can give no *just* offence, consequently, it is the word *eternal* which does all the mischief; and yet *you* have announced your Fourth Letter under the title of "*Evidences of* ENDLESS *Punishment*." Is there such a difference betwixt *eternal torments* and *endless punishment*, as to rebuke me for the use of the one, while you, with impunity, may use the other? What hope is there of doing any thing right in the eyes of a man who is of so captious a temper?

It is kind in you to direct me how to conduct my magazine and my pulpit exercises; but I shall never be a "brawler of damnation" while I follow the Scripture method of preaching; I leave that to those preachers whose gospel includes in it the necessary and endless damnation of nine parts of mankind that the tenth may be saved with the more grace.

I have said that the "prejudices of both professor and profane are in your favour;" and I am persuaded there is daily proof of this. Persons of the worst characters, under the Christian name, are seen to pronounce endless wrath upon others of the most conscientious principles and upright conduct, who happen only to differ from them; and such blind zeal as this is interpreted as a favourable circumstance, because, it is said, they are still *sound* in their judgments, though they are wrong in their conduct.

It a maxim pretty generally allowed among Calvinist churches, that "*Error is worse than vice.*" This maxim was publicly avowed at the Association of the Particular Baptist Churches at Chatham, in Kent, 1793. At that assembly I was publicly excluded from their communion for believing and avowing the doctrine of the *restitution of all things*. The moderator, when he had pronounced the sentence of excision, added, "I am constrained to say, that your moral conduct has been such as would do honour to a much better cause than that in which you are engaged." And the minister who preached on the occasion to a very crowded audience, said; "*The universal doctrine is an heresy, and every one who holds it is an heretic; not that every heretic is a wicked man; for heresies are often the holiest of men; but heresy is more dangerous than vice; for if a wicked man be sound in the faith, there is some hope of him; such are often recovered; but as for heretics, they are very seldom recovered from their errors.*" There were near thirty Calvinist ministers of different denominations present at that association, and only *one* of them disavowed the maxim, that was so publicly taught. I have from that time to this been treated with the utmost contempt by many *nominal Christians of loose characters*, who have been taught that the *holiest of men may be heretics and that heresy*, though attended with holiness, *is worse than vice!!!* The enormity of this maxim appears in its full view, when it is recollected that by *error* and *heresy* we are not to understand a departure from Christianity, but a departure from Calvinism. As for the bulk of this nation, who profess the Christian religion, nothing is more evident than that they believe the sentiment of endless misery, so that there are none left who are favourable to limited punishment but a few Socinians, whom you so much despise, and the Deists, most of whom Calvinism has driven into infidelity; but who certainly bear no proportion to the bulk of the nation.

Such is the justness of my remark that the prejudices both of professor and profane are in your favour.

You have several times mentioned the Scripture phrase, *the bottomless pit*, but I did not think that you rested any weight of argument upon it, till, in your third letter, you criminated Mrs. Barbauld for saying, that "the phrase originated in the ignorance of Eastern customs." That it is not to be taken literally, I have no doubt. The Scriptures mention the *ends* of the earth, the *pillars* of heaven, and the *pillars* of the earth; would you from hence infer that the earth was a flat surface, and that there literally were *ends* to it? That the distant mountains, which seem to support the clouds, were really the pillars of heaven? or that the earth was actually placed upon pillars? Modern philosophy contradicts all this, and teaches us, that these modes of expression took their rise either from the ignorance of the writers concerning these subjects, or, at best, that they are poetical figures, not to be taken literally. A *bottomless pit* is as unfounded an idea in nature as *ends* of the earth, or *pillars* of heaven, &c. Beside which I do not find that ἄβυσσος signifies any thing more than *very* or *exceeding deep*. In the Septuagint this word most commonly answers to תהום the abyss in the heart of the earth; and it is reasonable to take it in the same sense in

the New Testament. You have represented me in your first letter as "raising the hopes of the ungodly part of my audience," by teaching that "though they go down to the pit, yet it shall not prove *bottomless**." And you have very solemnly said, "Wo be to that man who dares to plunge into that abyss, on the presumption of finding a *bottom* †!" Am I to take this, Sir, as part of the proof of endless misery? What solemn and important trifling is here!

You say that I "alternately compliment and reproach my opponent, as if to keep him at a distance from the subject," and this because I did not attend to your question whether "I claim an exemption from endless punishment as a right or not." To this I have said, *It behoves you to prove that endless misery is threatened in Scripture to any description of sinners whatever. This is what you affirm and I deny. Prove your point, and every thing else follows of course; but till then I shall esteem all this as quibble, raised only to hide the main question.* And could you, with this paragraph before you, tax me with a design to keep you from the subject? when it must be evident to every one, that my intention was to keep you to it! But you found it necessary to alarm the fears of the reader, and stir up his heart with horror by insinuating that the Universal Doctrine teaches *merit*, and that we demand universal salvation as a right. Upon this idea you reason; and because I have admitted the divine threatenings in their full latitude, and the execution of them too, you say, "*Now, Sir, if there be any meaning in all this language, it is, That justice will have its course on the ungodly; and that whatever punishment they endure, whether it be vindictive or corrective, endless or temporary, it is all that their sins deserve. If the threatenings of God mean no more than a punishment which is temporary, and for the good of sinners, their conduct can deserve no more: for we cannot have a more certain rule of estimating the just demerit of sin, than the wrath of God which is revealed from heaven against it. But if sinners endure the full desert of their sin, there is no room for grace, or undeserved favour; nor is any place left for the work of mediation. A criminal who has suffered the full penalty of the law, has no right to be told that his liberation is an act of grace, or that it was owing to the mediation of another. Your Universal Salvation, therefore, is no part of that which arises from the grace of God, or the death of Christ, nor is it, properly speaking, salvation at all, but a legal discharge in consequence of a full satisfaction to divine justice made by the sufferings of the sinner.*" Doubtless, Sir, it was much more easy for you to harangue thus upon a point, which at best has only a collateral relation to the main question, than to meet the question fairly as I had invited you to do. I do again avow my admission of the divine threatenings towards sinners in their full latitude, and the execution of them too; and maintain that God will deal with his creatures according to character, and that sinners will be punished according to their works: and I apprehend there may be a very scriptural meaning to this language perfectly

* Universalist's Miscellany for August 1799, p. 230. † *Ib.* p. 233.

opposite to that which you have put upon it, because, as I have proved before, all punishment stands upon the ground of mediation *.

But it would be a sufficient answer to you to say that Christ made full satisfaction to divine justice for all the sins of the whole human race, and that all are committed into his hands in consequence thereof; that his government of them is founded upon his satisfaction, and is intended to make every knee bow to him, of things in heaven, and things on earth, and things under the earth, and every tongue confess that he is Lord to the glory of God the Father. On this ground, let sinners endure whatever they may, here or hereafter, it would not be the full penalty of the law, nor any penalty of the law at all, that being fully borne by Christ: but a correction according to the rule of equity on the ground of mediation, "for the Father judgeth no man, but hath committed all judgment to the Son, and the Father hath given him power to execute judgment also because he is the son of man." Here then is room for grace which is shewed to sinners by the substitution of Christ as their *legal* surety; and by their being put under his government, for the express purpose of their subjection and reconciliation to God by the blood of his cross. In this view of the subject there is no "mitigation or shortening of their punishment," for sin committed against God; for every claim of law and justice was made upon the person of Christ as their law-surety: all the punishment, therefore, which they can ever receive under Christ's government is a mean to the great end of their being gathered together or reheaded in him.

Nothing is more clear than that men, as sinners, do not stand merely on their natural ground of relation to God as creatures: but that he has gone forth towards them in the acts of his grace in Christ Jesus, making him the head of *every* man. Whether this view of the doctrine of satisfaction be admitted by you as truth I know not, though your reasoning seems to go on this ground; but as you have, by your own acknowledgment, publicly taught that "the most pungent reflections of the damned were and would be that they had rejected the gospel way of salvation," I am rather uncertain of your views in this point. Perhaps you may think the death of Christ was not a satisfaction for sin; but only a proper medium through which divine wisdom saw fit to manifest grace to sinners; or, as the late pious Dr. Doddridge† and many others have thought, that "*It was graciously allowed of God, as a valuable consideration*," and through which pardon is conveyed to sincere believers. It is fair to infer something of this kind from the above sentence of yours, because it necessarily implies that even sinners who die impenitent are interested in the gospel way of salvation, of which the death of Christ is an essential part. But if his death was a satisfaction to divine justice for their sins, it seems unjust in God to seek for satisfaction at the hand of sinners for whom Christ has made satisfaction; and if

* See Universalist's Miscellany, No. I. p. 10. and No. XXXV. p. 336.

† See his Sermon on Salvation by Grace, p. 17.

you say he did not die for them who will be damned, then where is the crime of their rejecting the gospel way of salvation, and whence can arise their pungent reflections for rejecting that in which they never had an interest?

In my second letter to you* I asked the following question: "Does not the dishonour both to the divine purity, and to the efficacy of atonement, attach itself to your scheme? Seeing you must of necessity admit either that God CANNOT, or WILL not, make an end of sin; that there is not efficacy enough in the blood of the cross to destroy the works of the devil, or else that the full efficacy of the atonement is with-held by the divine determination." You made an awkward attempt to retort the difficulty of this question upon me, by the help of *annihilation*†; but as that failed, you have tried another method on a different ground, but with similar success.

And here I will remark the extreme absurdity of teaching the doctrine of endless misery upon the ground of satisfaction for sin: for, as before observed, if Christ has made satisfaction to justice, then satisfaction cannot be demanded at the hand of any sinner, for whom Christ died, but with manifest injustice. And if Christ did not make satisfaction, then divine justice, in seeking satisfaction of the hand of any sinner, is seeking that which, it is confessed on all hands, can never be obtained. Thus the doctrine of vindictive justice, as a foundation for endless misery, crumbles away in handling, like a ball of sand. It will be of no use to the subject to restrict the death of Christ to the elect, because that will take away the chief ground of future punishment according to the declarations of the New Testament, namely, neglecting the great salvation which is exhibited in the gospel. Heb. ii. 3.

But how strangely do men talk of the justice of God pursuing a sinner with wrath to all eternity! If any man was seriously to affirm that all the vast preparations of our government for war, were only to pursue a *fly*, the reflection would be less dishonourable to our rulers, than the other reflection is to the Almighty.

I have thus stated the doctrine of *satisfaction* for sin, because many Christians hold with the Universal Doctrine in *that* connection; and your objection may justly be repelled by it; but I do not mean to insinuate that I view the subject in that light myself. For though I am perfectly satisfied that God has done, or will do, right in all his dealings with his sinful creatures; yet I am not certain that he has done, or will do,—or is under any necessity of doing—all that he *might do* towards them. I consider, therefore, the provision of a mediator, with all his work, and all the blessings which come through him, as of grace, and not of right.

* Universalist's Miscellany, No. II. p. 44.

† See Universalist's Miscellany, No. XXXIII. p. 226.

I have before noticed the weight of argument which you rest upon the phrase *bottomless pit*, and the impropriety of it: I leave the reader to form his judgment of your attempt to make your *suppositions*, founded in part on that phrase, pass for argument. No. XXXVIII. p. 61. If I was to use many Scriptures concerning the rejection of the Jews, as you have Rev. xxii. 11. and Isai. xxxiii. 14. I could prove that they were *finally* rejected of God so as never to find mercy. For instance, Hos. i. 6. "I will *no more have mercy upon the house of Israel*." V. 8. "Ye are not my people, and *I will not be your God*." Chap. ii. 4 "*I will not have mercy upon her children*." Chap. ix. 15. "All their wickedness is in Gilgal: for there *I hated them*: for the wickedness of their doings I will drive them out of my house, *I will love them no more*." Chap. vii. 13. "Wo unto them, for they have fled from me: *destruction* unto them, because they have transgressed against me."

Notwithstanding all these plain declarations, yet we are informed that God will again be gracious to Israel. "I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." Hos. ii. 19—20. Now if God will *no more* have mercy upon them, if he *will not be their God*, if *he hated them*, if he will love them *no more*, how then can he ever be gracious to them? how can he betroth them to himself *for ever*, in righteousness, in judgment, in loving-kindness, and in mercies; and how can they ever again know the Lord? And yet all these seemingly contradictory things are threatened, and promised to the same people. If it be said that these things related only to the captivity and restoration of Israel from Babylon, I answer, this does not help the case at all. For here are the most full expressions that God will no more have mercy upon *that* nation; that he will love *them* no more, &c. But yet we are as positively informed that *they* shall be bethrothed to him again *for ever*. But I am much mistaken if God does not in fact apply both these threatenings and promises to the *individuals* of the nation also. "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave*, I will be thy destruction; repentance shall be hid from mine eyes." Hos. xiii. 14. Does not this refer to those wicked individuals, who have been cut off in their rebellion; those whose iniquity was bound up: whose sin was hidden v. 12†. that is, those who had not only been punished here with the nation in general, but who had died in their iniquity? It certainly cannot refer to the survivors of the nation in succession who returned fom the captivity; because, nor death nor the grave were plagued or destroyed for their deliverance. I conceive that this destruction of death and the grave is

* שאול the place and state of the dead, sometimes signifies hell.

† See Job xiv. 16—17.

yet future, and will take place when Christ has subdued all things to himself, and has swallowed up death in victory, by causing those who have borne the image of the earthy, to bear also the image of the heavenly Adam.

Again, the apostle Paul, treating of the rejection of the Jewish church because of their unbelief, says, Rom. xi. 7—10. "The election hath obtained it (*grace and salvation*) and the rest were blinded. According as it is written, (Isai. vi. 9—10. Ezek. xii. 2.) God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. And David saith, (Ps. lxix. 23.) Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them. Let their eyes be darkened, that they may not see, and bow down their back always." Now notwithstanding this sad and awful case, which the psalmist further describes by saying, "Add iniquity to their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous." Ps. lxix. 27, 28: and though this their state is described by the apostle as continuing *always*, yet he goes on to shew they shall be received again, and grafted into their own olive tree again by faith, Rom. xi. 23, 24. and that God will take away their sins by his covenant, ver. 27. Here is a rejection of the Jewish nation, in such language as would lead us to suppose that they should never find mercy again; and still, we find, mercy is held in reserve for them in the latter day. The apostle even goes further than this, and says, *all Israel shall be saved*, ver. 26. And he further adds, "For God hath concluded them *all* (or shut them up together) in unbelief (that damning sin) that he might have mercy upon *all*," ver. 32. I conceive that he here applies his argument not only to the Jews as a *nation*, but also to *every individual of them, dying in unbelief*, because it is the same *all* who are concluded in unbelief, for whom mercy is finally reserved.

It is a common thing in the Scriptures thus to unite judgment and mercy to the same individuals, each in their proper season. The prophecy of Hosea, in particular, is full of it. There we find God saying, "Ephraim is joined to idols: let him alone." Chap. iv. 17. What can be worse than to be given up to sin, and all its awful consequences? Yet in the same book it is said, "Ephraim shall say, What have I to do any more with idols?" Chap. xiv. 8. It is in reference to this wonderful dealing of God with sinners, in making them eat of the fruit of their doings, and filling them with their own devices, that finally every knee may bow before him, and every tongue confess to his glory, that the prophet concludes thus, "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are upright, and the just shall walk in them; but the transgressors shall fall therein." Hos. xiv. 9. In reference to the same great work the apostle Paul, after he had treated of the rejection and unbelief of the Jews, and of the mercy yet reserved for them *all*, exclaims, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his way past finding

out!——*of* him, and *through* him, and *to* him are all things." Rom. xi. 33—36.

Thus, Sir, though there will come a time in which it will be said, "*he that is filthy let him be filthy still*," and though there will be a period in which the wicked will go into *everlasting fire*, yet it does not follow that they shall be *endlessly* filthy, or that they shall endlessly dwell in burnings. "God hath made every thing beautiful in its season. Judgment and mercy are both his, and he has his appointed ages for both. And while the Scriptures teach that all the ages, *aions*, are included in the mediatorial reign of Christ, I must continue to think that judgment is not itself the *end*, but the means to an end, namely, the subjection of all things to Jesus. "For we shall all stand before the judgment seat of Christ: for it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. xiv. 10, 11.

I am so much persuaded of the truth of this, that I look forward with the utmost pleasure to that day when the secrets of all hearts shall be judged: and I have the fullest confidence that I shall then see with *boldness the faces of those whom I have* THUS *taught*; and also shall meet *Him* with joy, who hath charged me to be free from the blood of all men.

You still insist, "that the Universal Doctrine affords encouragement to a sinner going on still in his trespasses, and furnishes ground for hope and joy, even supposing him to persevere in them till death." And you ask, "what doctrine *besides* this do I find in the Bible which does the same?" I think I have sufficiently shewn that the Universal Doctrine does not give any encouragement to a sinner going on his sins, because it teaches that every transgression shall receive a righteous recompence of reward: that it shall be always ill with the wicked *while he continues so*, &c*. This, you say, "is trifling: for if the sinner be taught to believe that, at some future period beyond this life, he shall be delivered both from sin and punishment—whether the former branch of this deliverance afford him joy or not, the latter must." Surely, Sir, you talk lightly of that evil which awaits every sinner, even though his punishment be not endless.

I never meant to deny that the Universal Doctrine held out a hope, finally, to all men; certainly in its very nature it does this; but as you had represented it as naturally giving encouragement to sin, this I strenuously denyed, and still deny, for the reasons before given, viz. that it necessarily includes in it the *holiness* of the sinner; and teaches him that it shall be always ill with the wicked *while he remains so*.

In my second letter I had, I think, fully expressed this, when I said, (U. M. No. II. p. 45.) "If the Universal Doctrine be ever abused to the purposes of sin, I can but think it must arise from

* See Universalist's Miscellany, No. II. p. 43.

ignorance of its principal features. I am happy in being able to say that I have never yet been witness to any practical ill effects that have followed the preaching and belief of it: not that I deny the *possibility* of such effects; for it is a maxim which cannot be disputed, that the greatest display of mercy in the doctrines of grace *may* be abused; but you would not, on that account, hide the richest views of divine love which you are acquainted with, under pretence of preventing sin; so neither would I."

Nor am I afraid, Sir, of any advantage which *you, or any other* opponent of the doctrine, may make of this. It has long appeared to me that your doctrine of endless misery has done incredible mischief in the world: not only by making many thinking persons give up revelation intirely, by the distorted view which it gives of the character of God; but also by increasing immorality, even among many who believe it, by consigning all sinners, of every character, to endless wrath: for I have often met with those who think they may as well be damned for a great deal of sin as for a little, seeing that endless punishment is the penalty of all sin. You indeed try to point out a difference in degrees of punishment, where all is endless, in your second letter: (U. M. No. XXXIII. p. 264.) But the idea seems not full and clear; for whatever reflections any sinner in hell may have of his own conduct, more poignant than another, this does not seem to express the meaning of our Lord when he represented punishment by *few* stripes, and *many* stripes. The leading idea appears to me to be that of *duration*: as in the nature of things it cannot require so long a period to inflict four stripes, as forty; or one hundred, as one thousand, &c.

If there be any force in your objection against the Universal Doctrine *because it finally holds out a hope to* EVERY *man*, I think the same objection applies with all its force against all the threatenings which God gave by Moses to the Israelites; because all those dreadful denunciations of wrath were *always* succeeded by promises of mercy *finally* to that nation. Let any man read Lev. xxvi. which contains the most awful list of national evils which can be conceived of; there God is represented as contending with that stubborn people because *they would not accept of the punishment of their iniquity at his hand*: and yet the whole concludes by saying, "*and they* SHALL *accept of the punishment of their iniquity*; because, even because they despised my judgments, and because their soul abhored my statutes. *And yet for all that*, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will *for their sakes* remember the covenant of their ancestors, &c." In Deuteronomy, iv. 25. there are similar threatenings, and yet, ver. 30, it is said, "When thou art in tribulation, and all these things are come upon thee, *even in the latter days*, if thou turn to the Lord thy God, and shalt be obedient to his voice, (for the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them," Deut. xxviii. xxix. is full to the same purpose of threatening, and yet Moses goes on to close the whole again with promises and

blessings, in Chap. xxx. 1—6, which conclude thus, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and all thy soul, that thou mayest live." I think it evident that the end of all these threatenings, and the *execution* of them also, is to make this nation holy and happy. I think it also evident, that in their state of rebellion, in their state of rejection, and in the midst of their awful punishments, there are promises "*which afford them ground of hope and joy*;" but yet there is no encouragement to sin fom hence, for it shall always be ill with them, while they are an unbelieving and wicked nation. And I also think that what applies to them, in general, as a nation, equally applies to them as *individuals*. For the apostle Paul, when he treats of their rejection of Christ—the greatest of all their sins, and for which they have endured the longest, and most severe punishment—so applies it. He not only represents that, as a nation, they shall be again a believing and obedient people; but says, "*God hath included them all in unbelief, that he might have mercy upon all.*" Rom. xi. 32. Here is a depth of the riches both of the wisdom and knowledge of God, which the short sighted doctrine of endless misery cannot reach; but which the doctrine of the "Restitution of all things" fully comprehends and embraces.

You have stated the Universal Doctrine as teaching sinners that they shall be "*eternally saved.*" (U. M. No. XXXVII. p. 62.) Where, Sir, did I ever state it so? I have always stated that they will be condemned, and will meet with a just punishment according to their character. Because I have affirmed that their punishment will not be endless, but limited and corrective, you seem totally to overlook it, and talk of their eternal salvation. As well might you make light of all the threatenings pronounced against the Jewish nation for their sin; or against the individuals of them dying in unbelief; because that nation will again partake of divine favour, and because mercy is reserved for all of them who are shut up in unbelief. Have the goodness, Sir, to state the views of your opponent fairly.

Thus the Universal Doctrine gives no more encouragement to sin than the doctrine of election does; nor is it of so *solitary* a nature, in affording hope *finally* to every sinner, as to be without support and example from Scripture.

The *Calvinistic* election is stated as being God's *eternal, sovereign, personal, unconditional, and infrustrable* choice of his people in Christ. If it be *unconditional*, it has no regard to moral character; and if it be *infrustrable*, then it cannot fail of effect, let the man live how he will: and if a man be not thus elected, he cannot be saved do what he can. This is the true statement of the doctrine. Shall the man who holds it, charge the Universalists with encouraging sinners in their trespasses?

Thus, Sir, I have chosen to expose the falsehood of your charge that the Universal Doctrine encourages sin. And, I say again, let the *world* judge whether your charge does not go on an unfounded assumption, that applies, not only as much, *but much more*, to the doctrine of election, than to that of the Restoration.

And why that sneer at the word *world*, which I had used? A Calvinist might have indulged me with saying *the world*, when I did not mean one in a million of mankind: it is the language of your system; but perhaps you begin to see its impropriety: I therefore stand corrected; for though the Universalist's Miscellany goes to Scotland, America, the East Indies, and Holland; yet certainly but a very small part of the world will examine our productions.

You refer again to the question in your letter in the Evangelical Magazine, which is, "whether my ministry, upon the principle of the Universal Doctrine, does not savour of *his* who taught our first parents, ye shall not surely die?" I have answered, *that if I thought there would not be any future punishment, your insinuation would not be without reason. And that the question is founded upon the idea that my views invalidate the threatenings of God towards sinners.* You say, "you never supposed me to deny all future punishment," but that your question proceeds upon this ground, *the near resemblance between my labours and those of the deceiver of mankind.* "He persuaded his auditors," say you, "that though they should transgress, yet the evil they had dreaded would not come upon them—and they were not afraid to transgress. You persuade your auditors that though they should die in their sins, yet the evil will not be *so great* as they had been used to apprehend—God hath not said Ye shall die eternally, and he means that you shall all come where Jesus is—If they believe, must they not be *less afraid* of transgression than before?" So then, the deceiver of mankind taught his auditors they should incur *no* penalty by their transgression: I teach my auditors *that they shall receive a righteous recompence of reward for every transgression* unrepented of; *that it shall be always ill with the wicked, while they continue wicked:* ergo, "*there is a near resemblance*" *between my ministry and his!* His auditors were not afraid to trangress, because they believed his doctrine of *no* punishment at all: mine must be *less afraid*, then they were before, if they believe my doctrine, because, the punishment is not *so great*, as they have been used to apprehend.

This latter part of your argument, if I understand you, goes on the ground, that the threatening of *eternal death* (I suppose you mean endless misery) is the greatest possible restraint of transgression which God has or could lay upon it. If you mean so, I own I differ from you. For not to mention that the word αἰώνιος, eternal, or everlasting, is no where in Scripture connected with death, yet, if it was so, and the sense of it could be proved to be endless duration, it appears to me that there is a method of restraining sin much more effectual than this awful threatening could be. It is that suggested in Eccles. viii. 11: "Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil." It seems from hence that if every sin was to meet an adequate and *speedy* punishment from the hand of God, it would more effectually restrain transgression, than any threatening of future evil, however great it might be.

But wherein does it appear that my auditors are *less afraid* of sin, than they were while they believed the sentiment of endless misery, or

than those are who now believe it? The Universalists are not in the habit of boasting of any superior holiness in themselves; but I do not know that they are inferior in this respect to other Christians And I can but think the doctrine of limited punishments is sufficient, when rightly understood, to restrain vice.

I have before noticed your mis-statement of my sentiments. There is a notable instance of this in the above quotation. I teach, you say, that though my auditors die in their sins, yet, "God means that they shall all come where Jesus is." Is this fair? Is it honest? Let the candid reader judge.

What would you think of any man who should make the like use of the threatening of God against the Jews by Moses, by Hosea, by Paul, merely because mercy is promised them after their punishment?

You hold with the doctrine of the final perseverance of the saints. You will not deny that some who are called so have greatly sinned, have been greatly chastised, and yet have been the subjects of mercy. Have you taught that in their transgressions God loved them and meant that they should be where Jesus is? Or have you taught that he will visit their transgression with the rod, and their iniquity with stripes, that they might be where Jesus is? I know that your system requires the latter, and I know that you have often taught this. Shall I say that *your labours, in this point, have a near resemblance to those of the deceiver of mankind?* and that your saints are hereby *less afraid* of transgression than when they were sinners?

If you have "built no conclusion" upon the supposition that I deny *all* future punishment, yet I still think that your question cannot apply on any other ground.

You add, "and now, Sir, who is ignorant, and who has been employed in raising dust to hide the truth, are questions which I leave you to resolve." I answer, I have resolved them, Sir, I hope, to your satisfaction and that of the reader.

I mean in a subsequent letter to point out *wherein* you have, *hitherto*, been ignorant of the subject in debate. I am,

Sir,

With great good will,

Yours,

W. VIDLER.

THOUGHTS
ON
A PLURALITY OF ELDERS IN A CHURCH.

SIR,

I HAVE been taught to consider every distinct assembly of Christians meeting in any one place as a church of God, governed by the laws of Christ, and distinct from and independent of each other. In this manner I have been led to consider all the various religious assemblies in London as so many distinct and separate churches of God; having no right to interfere in each others concerns, whether of doctrine or of practice. Such have been my views ever since I have thought upon the subject, till very lately, when certain doubts have risen in my mind upon a closer view of the subject; and these doubts I take the liberty of proposing to you, that, by the medium of your useful publication, the subject may be properly elucidated.

1. I observe that the New Testament says not a word about the churches of Jerusalem, of Corinth, or of any other great city; but in every place speaks in the singular number, when speaking of the assemblies of Christians of any particular place, as Acts, iii. 1. "The church at Jerusalem." Now it is evident, that the Christians at Jerusalem were very numerous—at least thousands; they met in retired places—the upper rooms of houses; they had not any place large enough to hold the whole body of Christians together: from hence we ought to infer that the whole body of Christians meeting together in various assemblies, but in one city, compose but one church of God in that place—assembling in various places as their conveniency or their consciences may direct.

2. I observe that when the apostles are writing of the assemblies of Christians in provinces, they speak of them in the plural number, as the churches of Syria, of Galatia, of Macedonia, &c. Does this distinction between cities and provinces arise from their being one assembly of Christians in towns and cities and villages, and that when the historians are speaking of provinces, they speak of the whole collectively, as churches? Or does it arise from the sacred historian's considering every city, or town, or village, however numerous their assemblies, as but one church, united together, not only by the same faith, but by mutual knowledge of each other through the frequent and stated meeting together of the elders of each different assembly to consult together for the good of the whole body? Shall I illustrate? London has many parishes—but several constitute but one ward; it has several wards—the whole constitute but one city. So Jerusalem, for instance, had many houses where the Christians assembled for worship and instruction—but did the whole constitute more than one church?

3. Many have been the contentions amongst Christians concerning the propriety or impropriety, or unscripturality of a plurality of elders. Now upon the supposition of there being many separate assemblies in

one place—small in number—each having its first-fruits or elected elder over them—is not the difficulty solved? To illustrate by the foregoing simile, we say, the Alderman or Elder of this or that ward—the aldermen or elders of the city.

4. It may be asked, If it is so, is it of any consequence? In every thing truth is of consequence. I say not this is the true statement, but ask the question. If it is truth, the consequences may be very material. 1. Such meetings of the elders would weaken party zeal—would overcome prejudices—would lead good men to a knowledge of each other and of the truth—It would stir them up to mutual knowledge, more indefatigable exertions, more extensive usefulness. 2. It would bring the people to be one in mind, though not one in knowledge—it would unite them together by the bond of love; obedience to Christ, in the spirit of love, would become the soul of union amongst the disciples of Jesus.

To conclude: if this subject should be thoroughly examined, and the statement found correct, ought not Universalists, as peculiarly professing to obey the Scriptures, to set an example to every other sect, by first uniting together in social meetings, at stated periods with the same faith, and inviting the elder of every other Christian assembly to meet with them, that the watchmen of Israel may see eye to eye, and soon have one Lord, one faith, and one baptism?

I remain,

Dear Sir,

Your brother in the gospel of peace,

T.

HEBREW CRITICISM.

SIR,

IF you think the following inquiry into the meaning of 1 Kings, ii. 9. being the substance of a friendly correspondence lately carried on respecting Shimei's case, would not be unsuitable to the plan of your Miscellany, it is at your service.

A. V.

Q. Have met with a criticism on 1 Kings, ii. 9. in which the writer contends that the words of David to Solomon, instead of reading, "But his hoar head bring thou down to the grave with blood," ought to be read, "But bring NOT down his hoary head to the grave with blood." From examining the text I cannot satisfy myself that the criticism is well founded. Will you, Sir, have the goodness to consult the Hebrew, and give me your thoughts of it.

A. Respecting this criticism, I am perfectly of your mind, that it is unsupported by any good authority whatsoever, and as a proof thereof, I here transcribe the text, with Montanus's Latin interlineary version.

nosti & tu sapiens vir quia eum dimittas impunem ne nunc Et
ועתה אל תנקהו כי איש חכם אתה וידעת

sanguine in ejus capiciem facies decendere ei facias quæ
את אשר תעשה לו והורדת את שיבתו בדם

ad sepulchrum
שאול :

The Septuagint runs thus:

Και υμη αθωωσης αυτον, οτι ανηρ σοφος ει συ και γνωση α ποιησεις αυτω, και καταξεις την φολιαν αυτυ εν αιματι εις αδυ.

Tremellius—"Nunc autem sontem ne absolvito cum vir sapiens sis: sed cognosce quid sis facturus eo, ut deducas canitiem ejus cum sanguine in sepulchrum."

These authorities sufficiently support the common translation; and as to a different reading, it would have been found in Dr. Kennicott's Hebrew Bible, if such an one had been extant. But what would soon put an end to the difficulty is to read the verse with the context, comparing it with some other parts, which relate to the same subject, which, if properly attended to, will immediately decide the controversy with every candid inquirer.

In the beginning of the chapter we find David, conscious of his approaching dissolution, is giving his son Solomon a most solemn charge respecting the government of the kingdom by the commandments, statutes, judgments, and testimonies of Jehovah, as written in the law of Moses*; in the course of which he makes mention of Joab and Shimei, who were both, at that time, under sentence of death; the former by the statute of Gen. ix. 6. and Numb. xxxv. 31 †. and the latter under

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* 1 Kings, ii. "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth; be thou strong, therefore, and shew thyself a man, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that Jehovah may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee, said he, a man on the throne of Israel."

† "Surely, your blood of your lives—at the hand of man, at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."—"Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death."

that of Exod. xxii. 28. and Lev. xix. 12 *. Now notwithstanding these men's execution had been respited a considerable time, it was out of David's power to pardon either of them. "For he that despised Moses' law, died without mercy; for it was so steadfast, that every transgression and disobedience received a just recompence of reward;" consequently, whatever was his attachment to these men in delaying † the period of their existence, yet, in his last instructions to Solomon, he appeals to his son's own knowledge of the divine law, and the necessity he was under in the performance of all it's requirements, so as not to expose himself and posterity to it's curse, (ver. 4.) according to the statute of Deut. xxvii. 26. "Cursed be he that confirmeth not all the words of this law to do them," &c.

For these reasons I conclude that David stands perfectly vindicated from the charge of going out of the world under the influence of either a revengeful or unforgiving temper respecting these men. And as to Solomon's conduct, so far as it regards Shimei, nothing can be more clear than the reluctance he discovers in executing speedily the sentence of the divine law against this evil doer, that he even reprieves him from the capital part of the punishment upon his oath of perpetually confining himself within the walls of the city of Jerusalem; which, on account of a breach thereof, by a subsequent wilful transgression of the statue of Lev. xix. 12 ‡. Solomon passes the final sentence of death upon him in the following manner. 1 Kings ii. 42, &c. ,, And the king sent and called for Shemei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, know for a certain, that on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good. Why then hast thou not kept the oath of the Lord; and the commandment that I have charged thee with?" &c. Which sentence immediately preceded his execution.

Upon the whole, when this subject is duly weighed and considered in all its parts, it appears to me perfectly clear that the translation is exact and literal, and the coppy correct.

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* "Thou shalt not revile the judges, nor curse the ruler of thy people. —and ye shall not swear by my name falsely, neither shalt thou profane the name of thy God, I am the Lord."

† This was all that a king of Israel was able to do; the law having fixed the punishment for every crime.

‡ Referred to above.

SCRIPTURE QUESTIONS.

SIR,

BY inserting the following questions in the Universalist's Miscellany you will much oblige,

Yours, &c.

A SUSSEX FARMER.

QUESTION I.

Who are "the nations of them which are saved," mentioned in the former part of the 24th verse of the xxist. chap. of the Revelations?

QUESTION II.

Who are the kings that shall bring their honour and glory into the holy city? And in what state of being or existence are they in at that time? And who are their subjects?

QUESTION III.

And where are the characters, or persons bearing that character, after all things are made new, which are mentioned in the 27th verse of the same chapter?

MATHEMATICAL QUESTION.

THERE is a certain number consisting of two figures, and is equal to 4 times the sum of the two figures, and if you add 18 to the number the figures will be inverted, viz. the first figure will stand last and the last first—Quere the number?—and how found?

TYRO.

A SUBLIME THOUGHT.

BOSSUET, speaking of the universal prevalence of idolatry, says, "Every thing was God, God himself excepted; and the world which God had made to shew his power, seemed now a temple of idols."

POETRY.

DEATH BED REPENTANCE.

I.

THOU Love divine, that dost from high,
Swift as ne tow'ring eagle fly,
Thy boundless mercies to dispense
In acts of sweet beneficence.
Thy gen'rous pity, full of cares,
Anxious as the kind bird appears,
Whose bosom, on the airy nest,
Warms with life each callow breast;
Or when she hops, and flies around,
And tunes to peace her chirping sound;
Or when thro' the expansive sky,
She aids their new-fledg'd wings to fly,
Whilst new born days her age requires,
And all her breast with care inspires,
Thus is thy kind paternal care,
Always acting ev'ry where;
Instructing all true joy to know,
By knowing whence their blessings flow.
Thy hand preserving will correct,
Till they their loathsome vice reject;
Love thy blest voice, and follow thee,
Till, from impurity made free
Thy nature is within them sown;
Thine image all their spirits crown.

II.

Love divine! inspiring sound!
Seen in all creation round;
Tho' sometimes in dread array,
Plagues, wars, famines, mark thy way,
Want, disease, before thy face,
Shade the glories of thy grace;
Thunders roar, dread light'nings glare,
Hurling vengeance thro' the air;

Soon the swift wing'd terrors fly;
Thou art seen exalted high;
Thee to see array'd in pow'r,
Makes the humbled soul adore;
Makes our proud rebellions cease,
Whilst thy pardon whispers peace.

III.

Thine eye doth nature's process heed,
Expands, and vivifies the seed:
Thou call'st each embryo member forth,
And, having harden'd, gives it birth;
Thus midwife-nature speaks of thee,
O love! and points to deity.
Thou hear'st the infant,s feeble cries,
And from the breast their food supplies;
Rear'd by thy care, they upward grow,
Yet seldom thee their parent know;
Thine offspring flee thy tender cares,
Their fol'y future pangs prepares:
The seed of vice themselves have sown,
Of quickest growth, it shoots, and fruit soon bears.
They eat! and for this madness groan.
In proud self-will, they search for peace,
In vain! Till they from self-will cease.
Daily thy tender providence,
Shews them joys 'bove carnal sense;
And strives to raise their thoughts on high,
That they may from their sorrows fly,
And drink, by faith, a savior's blood;
And imitate, like Christ, their God.

IV.

Dire crosses, now, exerted oft in vain,
Call on thy love, to give severer pain;
Drawn is thy bow, the arrow flies in haste,
Strikes home, and makes him all death's horrors taste.
Now conscience raves, the trembling sinner feels
The awful terrors of chastising hells:
O! how he wreathes! whilst howling groans arise,
With loud despairing curses to the skies—
"O! could existence cease with life to be!
Why was man form'd for immortality?
Why did my soul unask'd for being have?
Great tyrant, take what thou unsought for gave."
Should then some friendly voice, as sent from heav'n,
Show all his past misdeeds, thro' Christ forgiv'n.
And point a father's providential care,
His sins to crush, and save from errors snare;

Behold how curses, groans, and sorrow fails;
Thee love! in extacy the sinner hails!
He views his savior's cross, his groans, his blood,
And seizes on the pardon of his God;
Resign'd he smiles, and dies, and soars away,
To paradise, and uncreated day.

V.

Happy the man whose healthy days,
Follow the savior's perfect ways;
He seeks to know his Father's word;
He grows in wisdom like his Lord.
What tho' he can't on fancy's wing,
O'er falsehood's regions fly and sing,
Or with imagination stray,
A pleasing, wild, but devious way:
Yet, TRUTH is his; with her sublime,
He soars beyond the bounds of time;
Flies o'er the earth-born school boy's place,
And views creation's act of grace.
His pride subdu'd, his will resign'd,
His temper's even, calm his mind;
His pow'rs all active to fulfil,
His great Creator's sov'reign will;
Through faith upon a savior's blood,
He presses on to all that's good;
His language and his actions prove,
Self is absorb'd in general love:
The savior o'er his heart his sceptre sways,
The man thro' love and habit now obeys.

VI.

View him now with gasping breath,
Struggling in the arms of death:
Hope sits smiling in his face,
Tunes his song to truth and grace,
Hark! he bids us cease to moan,
But behold his radiant crown:
By faith to see his glorious prize,
Seize, like him, millenial joys.
Earth no longer has its charms,
To keep him from his savior's arms;
See his spirit tow'r on high,
How bold his flight!
To the throne of deity.
Sinners, view it with amaze,
Saints, with holy rapture gaze.

VII.

Who the o'erflowing joys can tell,
That now th' enraptur'd, bosom swell!
His mind enlarg'd, with active pow'rs,
Before the eternal throne adores;
With glowing hopes his soul elate,
Views Messiah's prosp'rous state;
Where Isr'els son's in Canaan's land,
Shall all obey God's high command.
See now his soul with love o'erflow,
He longs to make the nations know
The goodness of Jehovah's word,
Till all the savior's love record,
And bow the knee to Christ their Lord.
Faith rises, till the time he see,
When Jesus shall the conq'ror prove;
And earth, and heav'n, and hell agree,
To own that *God is* ONLY *love*,

A FRAGMENT,

From a Serious Musical Entertainment, composed for the late Dr. Arne.

RECITATIVE.

TO souls just perishing on the stormy deep,
Not land more welcome; nor to traveller's ears
Fainting with thirst, midst Lybia's burning sands,
The sound of gushing rill at distance heard
More joy inspires, than to the burden'd mind
The voice of pardon, when high heaven reprieves
The forfeit life, and sin's great debt forgives.

AIR.

How beautiful the feet that go
O'er mountains, like the fleetest roe!
To Zion's gates with haste repair,
And loudly this blest news declare.
Herald of love and peace, I bring
This message from your God and king.
Thy sins are pardon'd; raise thy head,
Let sacred joys thy heart o'erspread;
Awake, cry out, salvation's near,
No longer death or vengeance fear.
Thy crimes as crimson colour'd deep,
In mercy's breast forever sleep;
Wash'd in one blood, now whiter grow,
Than purest flakes of purest snow:
See the blest fount from his pierc'd side;
For you, for all, he bled he died.

R. CLARKE.

THE

UNIVERSALIST'S MISCELLANY

FOR JULY, 1800.

NATURAL HISTORY.

WE have already briefly described the tides. We go on to observe that the fluctuation of the tides produces another and more constant rotation of the waters of the ocean, from east to west, in this respect following the course of the moon. This may be considered as one great and general current of the waters of the sea; and although it be not every where perceptible, it is nevertheless every where existent, except when opposed by some particular current or eddy, produced by partial and local causes. This tendency of the sea towards the west is plainly perceivable in all the great straits of the ocean; as, for instance, in those of Magellan, where the tide, running in from the east, rises twenty feet high, and continues flowing six hours; whereas the ebb continues but two hours, and the current is directed to the west. This proves that the flux is not equal to the reflux; and that from both results a motion of the sea westward, which is more powerful during the time of the flux than the reflux.

This motion westward has been sensibly observed by navigators in their passage back from India to Madagascar, and so on to Africa. In the great Pacific Ocean, also, it is very perceivable: but the places where it is most obvious are those straits which join one sea to another. In the straits between the Maldivia Islands; in the gulph of Mexico between Cuba, and Jucatan. In the straits of Paria, the motion is so violent, that it has received the name of the Dragon's Mouth. It is observed northward also, in the sea of Canada, in Waigat's straits, in the straits of Java, and in short, in every strait where the ocean on one part pours into the ocean on the other. In this manner therefore is the sea carried with an unceasing circulation round the globe; and at the same time that its

waters are pushed back and forward with the tide, they have thus a progressive current to the west, which though less observable, is not the less real.

But besides this general motion of the sea from east to west, there are many other currents which are confined to particular parts of it. These are found to run in all directions, east, west, north, and south; being formed by various causes; the prominence of the shores, the narrowness of the straits, the variations of the wind, and the inequalities of the bottom. These are of the greatest consequence to the mariner, and a knowledge of them is absolutely necessary to their safety and success. It has often happened, that when a ship has unknownly got into one of these, every thing seems to go forward with success, the mariners suppose themselves every hour approaching their wished for port, the wind fills their sails, and the ship's prow seems to divide the waters; but at last, by sad experience, they find, that instead of going forward, they have been all the time receding. Currents, therefore, make a considerable article in the business of navigation; and the direction of their streams, and their rapidity have been carefully noticed. This has been done in different manners; as, by observation on the surface of the current; or by the driving of the froth along the shore; or by throwing out what is called the log-line, with a buoy made for that purpose, and by the direction and motion of this, they judge of the motion, and the rapidity of the current.

The setting of a current, or its progressive motion, may be either quite down to the bottom, or to a certain determinate depth. As the knowledge of their direction and velocity is of great importance in navigation, it is highly necessary to discover both in order to ascertain the ship's situation and course with as much accuracy as possible. The most successful method which has hitherto been practised by mariners for this purpose is as follows. A common iron pot, which may contain four or five gallons, is suspended by a small rope fastened to its ears or handles, so as to hang directly upright, as when placed upon the fire. This rope, which may be from seventy to an hundred fathoms in length, being prepared for the purpose, is coiled in the boat, which is hoisted out of the ship at a proper opportunity, when there is little or no wind to ruffle the surface of the sea. The pot being then thrown overboard into the water, and immediately sinking, the line is slackened till about seventy or eighty fathoms of it are run out; after which it is fastened to the stern of the boat, by which she is restrained, and resides as at an anchor. The velocity of the current is then easily tried by the log and half-minute glass, the usual method of discovering a ship sailing at sea. The course of the stream is next determined by the compass provided for that operation. Having thus found the setting and drifting of the current, it remains to apply the whole to the purposes of navigation.

Currents are generally found to be most violent under the equator, where, indeed, all the motions of the ocean are most perceivable. Along the coast of Guinea, if a ship happens to overshoot the mouth of any river it is bound to, the current prevents its return; so that it is obliged to steer out to sea, and take a very large compass, in order to correct the

former mistake The currents here set in a direction contrary to the general motion of the sea westward; and so great is their force, that a passage which, with the current, is made in two days, is with difficulty performed in six weeks against t. However, they do not extend above twenty leagues from the coast; and ships going to the East Indies, take care not to come within the sphere of their action.

At Sumatra the currents, which are extremely rapid, run from south to north: there are also strong currents between Madagascar and the Cape of Good Hope. On the western coasts of America, the current always runs from the south to the north; a south wind continually blows there, and most probably occasions this appearance.

But the currents that are the most remarkable are those in the Mediterranean sea. From the Atlantic ocean through the straits of Gibraltar, and from the Euxine sea by the Archipelago, there are perpetual currents flowing into it. This is one of the most extraordinary appearances in nature. This sea continually receives not only these currents, but also a very great influx from a multitude of rivers, among which are the Tyber, the Po, the Rhone and the Nile: outlets there are none visible; no straits, no rivers, but such as bring it fresh supplies; and yet its waters do not increase: they are no higher than they were a thousand years ago.

Mankind, in every age, have enquired how this vast quantity of waters has been disposed of, and how this sea, which is always receiving and never returning, has no sensible increase of its waters. The learned Kircher accounts for this by subterraneous passages into the Red Sea, by which he supposes the waters to be conveyed from the Mediterranean. Others have had recourse to evaporation by the heat of the sun, by which they suppose the superfluous waters are drained off. To support this idea, they have entered into long calculations upon the extent of its surface, and the quantity of water that would be raised from such a surface in a year. They then compute how much water runs into it, by its rivers and straits in that time; and they find the quantity raised by evaporation, to exceed the quantity received by rivers and straits. But these curious philosophers seem to have forgotten that the Euxine sea, and the ocean at large evaporate as well as the Mediterranean: as these are subject to the same drain, it follows, therefore, that all the seas must in this respect be upon a par; and, consequently, there must be some other cause for this appearance.

The most satisfactory account seems to be that there is an under current in the straits of Gibraltar that carries out as much water as is sufficient to keep an equilibrium in the waters.

The existence of under currents is evident at many places. Thus in the English channel, between the north and south Foreland, the water runs tide and half-tide, that it, it is either ebb or flood in that part of the Downs three hours before it is so off at sea: a certain sign, that though the tide of flood runs aloft, yet the tide of ebb at the same time runs under-foot, that is, close by the ground, and so, at the tide of ebb above, it will flow under-foot.

These under currents run also in the Baltic sound, of which an able seaman gave to Dr. Smith the following proof. That being there with one of the King's frigates, they went with their pinnace into the mid-stream, and were violently carried by the current. Soon after that they sunk a basket with a large cannon bullet to a certain depth of water, which gave a check to the boat's motion; and then sinking it still lower and lower by degrees, the boat was at last driven a-head to the windward against the upper current, the current aloft not being above four or five fathom deep. He added that the lower the basket was let down the stronger the under current was found. The same experiment has since been made in the straits of Gibraltar, with the same appearances.

From this principle, it is easy to account for that continual indraught out of the Atlantic to the Mediterranean, through the straits of Gibraltar, which is a passage about twenty miles broad; yet without any sensible rising of the water along the coasts of Barbary, or any overflowing of the lands, which nevertheless lie there very low. Dr. Halley's solution, therefore, by evaporation, falls to the ground.

There are many shifting currents which do not last, but return at certain periods. These, most of them, depend upon and follow the anniversary winds, or monsoons, which, blowing with great violence in one place, cause a current in another. Thus in the straits of Sunda, when the monsoons blow from the west, in the month of May, the currents set to the eastward, contrary to the general motion. Between the island of Ceylon and Madura, when the western monsoons set in, in December, or when the winds blow from the north-west, or between the north and north-west, the currents then set to the south-east, or between the south and south-east.

In the Bay of Sans Bras, not far from the Cape of Good Hope, there is a remarkable current, which runs from east to west, to the land-ward; and this the more vehemently as it is opposed by winds from a contrary direction. The cause, probably, is owing to some adjacent shore which is higher than this.

The number of the currents at sea is impossible to be recounted, nor can they indeed be fully known; new ones are daily produced by a variety of causes, and as quickly disappear. When a regular current is opposed by another in a narrow strait, or where the bottom of the sea is very uneven, a whirlpool is often formed. These were, in ancient days, considered as the greatest obstructions to navigation, and the ancient poets and historians speak of them with terror; they are described as swallowing up ships, and dashing them against the rocks at the bottom: apprehension did not fail to add imaginary terrors to the description, and placed at the centre of the whirlpool a dreadful den, fraught with monsters, whose howlings served to add new horrors to the dashings of the deep. Mankind at present, however, view these eddies of the sea with very little apprehension; and some have wondered how the ancients could so much overcharge their descriptions. But this is not difficult to account for. In those times when navigation was as yet in its infancy, the slightest concussion of the waves generally sent

the poor adventurer to the bottom: is it then to be wondered at that he was terrified at the violent agitation of a whirlpool? When his little ship, but ill fitted to oppose the fury of the sea, was got within the vortex, there was no possibility of ever returning. To add to the fatality, they were always near the shore; and along the shore was the only place where this ill provided mariner durst venture to sail. Whirlpools were therefore dreadful impediments to him; for if he attempted to pass between them and the shore, he was liable to be sucked in by the eddy; and if to avoid them he stretched out to sea, he was often sunk by the storm. But in our improved state of navigation, Charybdis and the Eripus, with all the other irregular currents of the Mediterranean, are no longer formidable. Mr. Addison, not attending to this train of thinking, upon passing through the straits of Sicily, was surprised at the little there was of terror in the present appearance of Scylla and Charybdis; and seems to be of opinion, that their agitations are much diminished since the times of antiquity. In fact, from the above reasons, all the wonders of the Mediterranean are described in much higher colours than they merit, to us who are acquainted with the more magnificent terrors of the ocean. The Mediterranean is one of the smoothest and most gentle seas in the world; its tides are scarce perceivable, except in the gulph of Venice, and shipwrecks are less known there than in any part of the world.

In the ocean, indeed, where the currents are violent, and the tempests fierce, whirlpools are particularly dangerous That called the Maelstroom upon the coast of Norway, is considered as the most dreadful and voracious in the world. The name signifies *the navel of the sea*, because the natives suppose that a great part of the water of the sea is sucked up, and discharged again by its vortex. A description of its internal parts is not to be expected, since none who ever were there have returned to bring us information. The body of the waters which form this whirlpool are extended in a circle about thirteen miles in circumference. In the midst of this stands a rock, against which the tide in its ebb is dashed with inconceivable fury. The noise of it is heard several leagues off, and the vortices and pits are of such an extent and depth, that if a ship comes within its attraction, it is inevitably absorbed and carried down to the bottom. No skill in the mariner, nor strength of rowing, can work an escape; the sailor at the helm finds the ship first going in a current opposite to his intentions; the motion of the vessel, though slow in the beginning, becomes every moment more rapid; it goes round in circles still narrower and narrower, till at last it is dashed against the rocks, and instantly disappears: nor is it seen again for six hours; and then the tide flowing, the remnants are vomitted forth again with the same violence with which it was drawn in.

The intervals of tranquility are only at the turn of the ebb and flood, and last but a quarter of an hour, its violence then gradually returns. When the stream is most boisterous, and its fury heightened by a storm, it is dangerous to come within a Norway mile of it; boats, yachts, and ships having been carried away by it. It likewise happens frequently that whales come too near the stream, and are overpowered by its

violence; and then it is impossible to describe their howlings and bellowings in their fruitless struggles to disengage themselves. A large bear once attempting to swim from Lofodon to Moskoe, afforded the like spectacle to the people; the stream caught him and brought him down, whilst he roared terribly, so as to be heard on shore. Large stocks of firs and pine trees, after being absorbed by the current, rise again, shivered to pieces: this plainly shews the bottom to consist of sharp craggy rocks, among which they are whirled to and fro. In the year 1645, early in the morning of Sexagesima Sunday, it raged with such dreadful noise and impetuosity that the island of Moskoe shook, and many stones of the houses fell to the ground.

TO BE CONTINUED.

"A READER'S"
REMARKS ON MR. FULLER'S LETTERS.

SIR,

MR. FULLER in his third letter makes several appeals to the Reader. The following is the judgment of a Reader in consequence of those appeals.

In the paragraph p. 60. beginning with, "You carefully avoid," Mr. Fuller has heaped consequences upon you, Mr. Editor, in a manner which is rather peremptory. In the heat of his zeal to effect this, he has founded his own argument upon a mistake. He takes it for granted that God's view of punishment, exactly coincides with Mr. Fuller's. He also mistakes in his choice of a rule when he says, "we cannot have a more certain rule of estimating the just demerit of sin, than the wrath of God which is revealed from heaven against it." But unless Mr. Fuller can tell the exact quantity of the wrath of God which is revealed against it, he must admit that he has chosen to determine with certainty, by a rule the measure of which is altogether uncertain.

Mr. Fuller not only takes it for granted that God's view of punishment is exactly coincident with his own by proposing "the wrath of God which is revealed from heaven," as the most certain rule possible in estimating the future punishment of sinners, a rule which he can know neither the length nor the breadth of, and which he could not speak of positively without taking for granted that his thoughts in this respect are God's thoughts—but also, at the close of the same paragraph, Mr. Fuller goes on to say, "A criminal who has suffered the full penalty of the law, has no right to be told his liberation is an act of grace, or that it was owing to the mediation of another. Your Universal Salvation, therefore, is no point of that which arises from the grace of God." Here the Reader thinks that if it should be granted that Mr. F. may argue from the conduct and laws of men, to those of God, yet that he has not stated a parallel case. Mr. F. does not distinguish between this life and the next, or he would have perceived the futility of stating such a case. Such an one as the following would perhaps have been more to the purpose.

Suppose a man to have committed a crime, and that instead of being instantly punished to the utmost rigor of the law, certain conditions of behaviour are proposed to him for his observance during a certain number of years, at the expiration of which he shall be brought up and examined upon the conditions, and receive sentence, according to what the condition certified to him, from the beginning to the end of the term, shall have prescribed; which, suppose to be the following alternative; to receive a rich inheritance, if his conduct shall be found to have come within the line marked out in the conditions; if otherwise, to be sent to the Hulks. This man's case is not applicable to the subject in question, till *after* the expiration of the term specified in the conditions. Now is there not room, even after the man shall have been condemned and sent to the Hulks—is there not room for an order from the king to some one or more of his servants to take such measure as shall effectually reform this criminal, and as soon as he shall be sufficiently reformed to liberate him from the Hulks? Here then let Mr. Fuller observe that there is both grace and mediation.

"The Scriptures (says Mr. Fuller, p. 61.) teach us that those who at a certain period are found filthy, shall be filthy still; that they shall be cast into the bottomless pit, which was prepared for the devil and his angels, and that they shall dwell with everlasting burnings."

The Reader is of opinon that Mr. F. here takes for granted the very thing he ought to prove. Do the Scriptures teach these things? You, Mr. Editor, will say they do not And the Reader is of opinion that in strictness of reason, your denial without proof, is as good as Mr. Fuller's affirmation without proof. The Reader is not to be frighted from examination by bold speeches and claims to authority which have no support in truth and fact, and therefore he has compared this affirmation with the Scriptures alluded to in it. I say *alluded to*, because to deserve the epithet *quoted*, they should have been put down in the exact words of the sacred writers.

Mr. Fuller, in the above quoted sentence from p. 61. alludes, first of all, to Rev. xxii. 11. but in this passage there is no such expression as that which he has put in italics. The common English version reads it, as it ought to be read, in the imperative, "he that it unjust, let him be unjust still; and he that is filthy let him be filthy still." Surely the language of exhortation, or bidding, is not to be construed as though it were the language of an absolute irreversible decree! The Reader thinks Mr. F. could not well have made a more unfortunate choice of a text than this, if his intention be to support the eternity of hell torments. It is unfortunate, because the adverb rendered in English "*still*," is a word of a very indefinite sense, and requires even in this very book of the Revelation to be variously rendered. St. Jerome's Latin version thus renders the passage, "Qui nocet noceat *adhuc*, et qui in sordibus est sordescat *adhuc*." Tremellius and Junius render it, "Qui injuste agit, injuste agat *nduc*; et qui sordibus est sordescat *adhuc*." Supposing this to apply to the subject in question, how very far is it from helping the cause of Mr. Fuller! How very far short does *adhuc* fall of *æterne*, or of *æternum*!

This allusion of Mr. Fuller's is unfortunate for his cause, since it does not apply to the *time* in question, for ver. 12. proves that the warning in the 11th verse is intended to operate for the reformation of men in the present state so as to prepare them for Christ's coming at the day of judgment. "Behold I come quickly; do not therefore, if wicked, continue in wickedness; or, if righteous, do not renounce your righteousness, seeing that, at my coming, which will quickly take place, I shall bring a reward with me, to give to every man according as his works shall be." Thus the Reader paraphrases ver. 11, 12. This allusion, then, gives the cause of *eternal* punishment no support. It is incorrect. And if it were correct, it applies to a period, previous to the day of final judgment, at the second coming of Christ; and is not intended to condemn, but to save mankind.

The next allusion of Mr. Fuller is most probably to Rev. xx. 1—4. Here it is said that the dragon, that old serpent, which is the devil and Satan, being bound for a thousand years, was cast into the bottomless pit. But I wish Mr. Fuller would instruct the Reader where it is said that any of the human race was cast into this bottomless pit together with him? For it is said, ver. 5. "But the rest of the dead lived not again until the thousand years were finished," so that, unless the righteous mentioned ver. 4. were thrown in, I know of no other, that *could possibly*. This allusion to the bottomless pit then seems to have no colour, even of similitude, in favour of Mr. Fuller's cause.

This bottomless pit, Mr. Fuller next tells us, his Readers, "was prepared for *the devil and his angels*." The Reader would be glad Mr. Fuller would please to direct him to any passage in Scripture which authorizes this affirmation. Mat. xxv. 41. there is mention of a fire prepared for the devil and his angels, and Rev. xx. 10. of a lake of fire and brimstone, into which the devil should be cast, where the beast and the false prophet also should be tormented day and night during the period there specified, and ver. 15. that whosoever shall not be found recorded in the book of life, shall be cast into the lake of fire. But no where in Scripture can the Reader find any mention of a *bottomless pit* prepared for the devil and his angels. The reader begs Mr. Fuller to point him to such a passage.

The next thing with which Mr. Fuller acquaints his Readers, is that "the Scriptures teach us, that those who at a certain period are found filthy—*they shall dwell with everlasting burnings*."

The Reader supposes Mr. Fuller to allude in this expression to Isaiah, xxxiii. 14. "The sinners in Zion are afraid, fearfulness hath surprised the hypocrites; who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?"

Surely Mr. Fuller never attentively considered this passage, or he would hardly think of alluding to it as though it proved the eternity of hell torments. Yet the Reader knows of no other passage whence he could extract the phrase "*everlasting burnings*." As some understand it, the prophet here, so far from teaching the eternity of hell torments, only repeats after them, the language of affright, in which hypocrites discover their apprehensions of punishment, in a moment when terror

had entered into their souls: or, as, perhaps with still greater accuracy, it has been remarked, "The inquiry contained in the verse is made, not by the sinners and hypocrites mentioned in it, as the Chaldee paraphrast and others understand it, but by the prophet, who having observed that they would be terrified at the interposition of God in the destruction of the Assyrian army, proceeds to put this general question to his own countrymen, 'Who among us shall dwell with GOD, who will be a consuming fire to the wicked part of us, as well as to our enemies?'" See Deut. iv. 24. ix. 3. and Heb. xii, 29; and with the question and the answer immediately following it compare Ps. v. 4—6. xv. and xxiv. 3—5.

The Reader thinks the manner in which Mr. Fuller argues from Scripture (if arguing it can be called) highly objectionable. Mr. Fuller's object is to prove the future punishment of mankind eternal. In order to this he takes one passage from the xxiid of Revelations, which he supposes to refer to eternal torment, he sets it down very differently from the sense and even words of the sacred writer; to this he joins an expression found in the xxth chapter of the same book, which does not refer to mankind at all, to this he conjoins a third expression found in Mat. xxv., he then subjoins a fourth, extracted from the prophet Isaiah; these he connects into one sentence, and affirms of it, *so the Scriptures teach us!* The Reader is apprehensive that any thing most impious and false may be proved from Scripture after this method, and cannot but be of opinion that the sentence now under consideration, may be added to the well known instances of delusive proof from holy writ, namely "there is no God," and, "Judas went and hanged himself;" "go thou and do likewise."

P. 52. Mr. Fuller asks "What doctrine BESIDES that of Universal Salvation will you find in the Bible which affords encouragement to a sinner going on still in trespasses, and which furnishes ground for hope and joy, even supposing him to persevere in them till death?" Now the Reader does not think there is any reason for that air of triumph with which this question is asked. For, the question admits that the doctrine of Universal Salvation is found in the Bible. If so, is it not true? And if true, what does it avail towards the support of Mr. Fuller's doctrine of eternal punishment, to ask what doctrine BESIDES encourages the sinner in the way Mr. Fuller mentions?

In addition to this the Reader is of opinion that you, Mr. Editor, have as good a right to charge the consequence of *encouraging a sinner continuing in his sins*, upon the doctrines of Calvinistic predestination, vicarious satisfaction, and imputed righteousness, as Mr. Fuller has to charge that consequence upon the doctine of Universal Salvation. It is of no avail to Mr. Fuller, to say, that he himself does not allow this consequence to follow from the admission as true of his favorite doctrines. *Your* word of affirmation or of negation is, I trust Mr. Editor, as good as Mr. Fuller's. If he persevere in pressing this consequence, as conclusive against Universal Salvation; you can press it as conclusive against what he esteems, as the peculiar and most excellent doctrines of the Gospel.

If Mr. Fuller should deny ever so preremptorily, that the Calvinistic doctrines just mentioned do give joy to sinners continuing in their sins, you also may deny, as peremptorily, that charge from him, and with *as* good reason at *least*.

And finally, the Reader cannot but judge, speaking of this 3d. letter as a whole, that, the impression, which must necessarily be made by it upon the minds of those who should peruse it with attention and receive it as true, respecting the divine character, is shocking to reason and directly contradictory to the language of Scripture. "Jehovah is good to *all*, and his *tender* mercies are over ALL his works."

There are two other circumstances, in which an appeal seems to be lodged with the Reader, and which appears to demand from him an impartial judgment.

The first is with respect to yourself, Sir. "In a work of which you are the Editor (says Mr. F. p. 58.) a falsehood has been published concerning me, and you have not honour enough about you to say you are sorry for it."

The Reader hopes this is not true. He cannot believe this of you, Mr. Editor. He cannot but think Mr. Fuller's determination to make "no other reply" hasty, and rash. If Mr. Fuller will persist in this, his testimony in his own cause will be taken by "all impartial and intelligent readers," with this grain of allowance—that a speaker, in the course of a sermon, may let fall expressions which he cannot exactly recollect, and the force of which he may be unable afterwards exactly to estimate; especially if he is not certain that he entirely confined himself to a written composition before him in the pulpit at the time of delivery. The Reader also believes that if Mr. Fuller will afford a fair and reasonable proof of his assertion, *i. e.* that you have inserted a falsehood in your Miscellany, you will immediately prove, by a suitable conduct with respect to such insertion, the impeachment of your character in his 2d. assertion, to be entirely destitute of foundation in truth.

The second circumstance I refer to is, the judgment Mr. Fuller gives p. 63. and which he thinks he gives upon sufficient evidence, namely, *that there is a near resemblance between your labours, and those of the deceiver of mankind.* Is this the way in which Mr. Fuller would gain our belief to his doctrine? Is the consequence of our holding with him to be that we must think you and your friends in league with the enemy and destroyer of our race? Is it thus we shall follow more exactly, the *lamb* of God, who when he was reviled, reviled not again?

Well, then, let us, for a moment, grant Mr. Fuller his argument.—Let us for a moment suppose the doctrine of eternal torments to be exactly as he states it: What follows? why that our brother Fuller is in danger of that very punishment! Startle not, fellow-readers; I will prove my words; or, rather, Mr. F. shall prove them, in conjunction with the Scripture.—

In Gen. iii. what the serpent says to the woman is altogether upon *his* (the serpent's) *own* authority.—Mr. F. tells us you, Mr. Editor, *have* spoken upon GOD's authority. Mr. F.'s own testimony, in his own

words, respecting your teaching is, "God hath not said, Ye shall die eternally."

Now, Sir, for the proof of our brother F.'s danger——

Mat. v. 21, 22. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say μωρε (*more*) shall be in danger of hell-fire."

Now, Sir, the Reader understands that the meaning of the word μωρε is "apostate wretch," or something tantamount to that. He will leave it to other Readers to consider whether the accusation brought against you by Mr. F. is at all short of the meaning of that word. He, surely, must be an *apostate wretch* whose labours are similar to those of the devil!

I have proved before from Scripture, and Mr. F.'s own words, that there is as wide a distance, in point of resemblance, between your persuasions to mankind and those of the serpent, as there is between the authority of God and the authority of the devil. And in this charge against you Mr. F. speaks with deliberation. It is a *repetition* of a charge brought *heretofore*, which he *persists* in.

If, then, our Saviour saith true, Mr. F. is in danger of hell fire, unless he repent. Mr. Editor! Readers! let us tremble for Mr. Fuller! He is our brother! let us pray for him! if, peradventure, God may give him repentance to the acknowledgment of the truth! We believe that he will be raised to happiness at last, should he die without repentance out of this state. But those are not idle words——

Ος δ' αν ειπη τω αδελφω αυτου μωρε, ενοχος εσται εις την γεενναν του πυρος.

Let us then earnestly pray to God, that Mr. Fuller, our brother, in this his day, may know the things that make for his peace, before they be hid from his eyes! One who wishes to be

An impartial and intelligent

READER.

FURTHER THOUGHTS ON THE CASE OF SHIMEI

——and,

INDUCED by a love of truth, and a desire of obtaining information on the subject, I send you some reflections on an article contained in your last Miscellany, p. 233, &c. entitled an "Hebrew Criticism," and containing a justification of the common translation of 1 Kings, ii. 9.

Before I notice the translation proposed by your correspondent's friend, the justness of which I dispute as well as the common one, I will offer some remarks on other parts of that paper.

Your correspondent (p. 234, 235.) states that Shimei was "under sentence of death" by the statutes of Exod. xxii. 28. and Lev. xix. 12.

Now, not to insist that Shimei's case did not come within the meaning of the statute last recited, it is not plain that he had been *tried* even upon the former one; and I think a Jew, at that time, would have been as tenacious of the due exercise of the laws of his country, as in after times, and would have exclaimed, with equal propriety, "Doth our law judge *any man* before it hear him?"

Your correspondent says, that to *delay* punishment "was *all* that a king of Israel was *able* to do, the law having *fixed* the punishment for every crime." How will this agree with what he says in the very next paragraph, that Solomon *reprieved* Shimei "from the *capital part* of the punishment." Is not this a manifest contradiction? If *all* that he was *able* to do, was to delay the punishment, then he *could not* change the nature of it, or, if he did, he did more than he was *able* to do; for according to A. V.'s account Solomon did change the nature of Shimei's punishment, and instead of complying with the dying request of his father, in bringing his hoary head to the grave with blood, he only confined him to the city of Jerusalem.

According to the common translation, on comparing it with David's promise to Shimei of pardon, we are induced to conclude that he repented of the mercy which, in the gladness of his heart, on being restored to the kingdom, he had exercised towards him; and therefore, not willing to break his promise to him himself, he commissions another to do it for him. Now whether there be less turpitude in a man's committing an evil himself, or getting another to do it for him; or whether the engaging of another to kill a man to whom he had promised protection, will absolve him of his promise, is not necessary to argue about. For this reason I conclude that the common translation is not a good one, or that the account which is given of David's *swearing* to Shimei that he *should not* DIE, is not correct. But I think the former will appear to be the case.

Nor do I think that the translation proposed by your correspondent's friend altogether literal, though the sentiment is near to that which I propose; for there is no positive and direct negative which can justify the translation of "but bring NOT his hoary head," &c.

The criticism I would propose is this—that the Hebrew ו prefixed to the word והורדת should be read disjunctively, assuming such disjunctive power from the negative used in the beginning of the verse; as is the case in these words, "give me NEITHER poverty *nor* riches;" and if it were rightly translated, the whole would probably stand thus—— "Now, therefore, neither hold him guiltless, (for thou art a wise man, and knowest what thou oughtest to do unto him) nor his hoar head bring thou down to the grave with blood." The advice, in this sense, is full of wisdom and humanity, and Solomon understood it in this sense, and no other: he observed the medium advised by his father, and considered Shimei as not worthy of death, and not altogether innocent; he therefore, as a test of his obedience, and probably to prevent him from endeavouring to assemble partizans of the house of Saul, of which family he was a member, (2 Sam. xvi. 5.) for the purpose of a revolt,

confined Shimei to Jerusalem under pain of death, and afterwards put him to death for transgressing *that* command.

I remain,

Yours, &c.

FETTER LANE. W. BURTON.

LETTER VII.

TO MR. VIDLER,

CONTAINING

A FARTHER EXAMINATION OF HIS SCHEME, WITH REPLIES TO HIS ANIMADVERSIONS.

SIR,

I DO not know whether I fully understand your remarks on *proper eternity*. (P. 364.) It is certainly one of those ideas in which the human mind is easily lost, as it infinitely surpasses our comprehension: but whether "the Scriptures have revealed any thing past or to come besides what is connected with successive duration," and whether we be "left to infer a *proper eternity* only from the nature of Deity," are other questions. You will allow that the Scriptures *attribute* a proper eternity to the Divine Being, and to his allcomprehending purposes, which I should think is not leaving us to *infer* it from his nature. They speak also of a period when *God shall be all in all*, when the *end* cometh, and of the *end of all things* being at hand. They likewise promise an inheritance that shall be *without end*. I should think, therefore, that this inheritance, of which the New Testament speaks very fully, cannot be said to be connected with successive duration; not so connected, however, as to be commensurate with it.

By successive duration being ended, I meant no more than what I apprehend you must mean by the cessation of *day and night*, No. I. p. 8. and the state of things when Christ shall have delivered up the kingdom to the Father. Strictly speaking, it may be true that the idea of successive duration necessarily attaches, and ever will attach, to the existence of creatures, and that none but God can be said to exist without it: but there is a period, by your own acknowledgment, when the states of creatures will be for ever fixed; and if at this period sinners be doomed to everlasting punishment, the term everlasting must be understood to mean endless duration; this period I conceive to be at the last judgment. You extend it to ages beyond it. Here, therefore, is our difference. I did not allege Rev. x. 6. in favour of there being an end to time. I did not apprehend it needed proof. Your formal answer to it, therefore, is only removing an objection of your own creating; and if designed to prove that time will have no end, is as contrary to your own avowed principles as to mine.

You contend that "the day of judgment is not the finishing period of Christ's kingdom;" for which you offer a number of reasons. To

the greater part of them I have already replied. The rest I shall briefly consider.

"This earth (which is to be the hell of wicked men, see 2 Pet. iii. 7--13) is to be renewed, whereby hell itself will be no more*." If this gloss will bear the test, you have certainly for once hit upon a clear proof of your point; for none can imagine the conflagration to be eternal. But (1) *The Scriptures speak of a hell* already existing, wherein the angels who kept not their first estate are *reserved in everlasting chains under darkness unto the judgment of the great day*, and in which the departed spirits of wicked men *lift up their eyes being in torment*; and intimate that this, whatsoever and wherever it be, will be the hell of ungodly men: for they are doomed to depart into everlasting fire, *prepared for the devil and his angels*.

But this cannot be upon earth, as its present condition does not admit of it.

(2) If the earth, as being dissolved by fire, is to be the hell of ungodly men, their punishment must *precede* the day of judgment, instead of following it: for the conflagration is uniformly represented as prior to that event.

It is described, not as your scheme supposes as taking place a thousand years after Christ's second coming; but as attending it. The *day of the Lord's coming* is the same as the *day of God*, which Christians look for and hasten to, WHEREIN *the heavens, being on fire, shall be dissolved*†. *Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him*; and all this previous to his giving orders for his saints to be *gathered unto him*‡. And thus we are taught by the apostle Paul, that *the Lord Jesus shall be revealed from heaven* IN FLAMING FIRE§.

(3.) I appeal to the judgment of the impartial reader, whether, by the *perdition* of ungodly men be not meant the destruction of their *lives*, and not of their *souls*? It is spoken of in connexion with the deluge, and intimated that as the ungodly were then destroyed from the face of the earth by water, in like manner they should now be destroyed by fire.

You plead the promise that "every knee shall bow to Christ," and consider this as inconsistent with a "stubborn knee even in hell." But the question is, whether the bowing of the knee to Christ be necessarily expressive of a *voluntary* and *holy* submission to him? The same inspired writer applies the language to that universal conviction which shall be produced at the last judgment, when every mouth will be stopped, and all the world become guilty before God. *We shall all stand*, saith he, *before the judgment seat of Christ: for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God*‖. But you will not pretend that every knee will *in that day* bow to Christ in a way of voluntary submission.

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* P. 365. † 2 Pet. iii. 4. 13. 12. ‡ Psalm l.
§ 2 Thess. i. 7, 8. ‖ Rom. xiv. 10—12.

"All things, you allege, are to be reconciled to the father by the blood of the cross: but while any continue in enmity against God, this can never be performed." (P. 364.) You refer, I suppose, to Col. i. 19, 20. But if the reconciliation of things in earth and things in heaven denote the salvation of all the inhabitants of heaven and earth, it would follow, (1.) That the holy angels are *saved*, as well as the unholy, though in fact they never sinned. (2.) That when the apostle adds, *and you that were sometime alienated, and enemies in your minds by wicked works, yet now hath he reconciled*, he deals in unmeaning tautology. Things in heaven, and things in earth, were at variance through sin. Men becoming the enemies of God, all his faithful subjects, and all the works of his hands, were at war with them; yea, they were at variance with each other. But through the blood of Christ all things are reconciled; and under his headship, all made to subserve the present and everlasting good of them who believe in him. Such appears to me to be the meaning of the passage, and which involves neither of the foregoing absurdities.

"Christ, you add, is to rule till his enemies are *subdued*, till there be no authority, power, or dominion, but what shall be subservient to him, till death the last enemy shall be destroyed; and as the wages of sin is death, the second death must be here included." (P. 365.) This language, which is taken from 1 Cor. xv., is manifestly used in reference to the resurrection of the bodies of those that sleep in Jesus, which is an event that precedes the last judgment: for WHEN *this corruptible shall have put on incorruption*——THEN *shall be brought to pass the saying, that death shall be swallowed up in victory*; which is the same thing as *the last enemy being destroyed*. And THEN *cometh the end*, the last judgment, and the winding up of all things, WHEN *he shall have delivered up the kingdom to God even the father, when he shall have put down all rule, and authority, and power*. (Ver. 24, 25.) For you to interpret this language of things that are to *follow the last judgment*, and to say that it *must* include the second death, proves nothing but the dire necessity to which your system reduces you.

"Finally, the character of God is LOVE——which is expressly against the horrible idea of the endless misery of any of his rational creatures." (P. 395.) So, Sir, you are pleased to assert. Another might from the same premises assert that the punishment of any of his rational creatures in hell for ages of ages, where there shall be weeping and wailing and gnashing of teeth; and this notwithstanding the death of his Son, and the omnipotence of his grace, which surely was able to have saved them from it, is horrible and incredible! Is it inconsistent with the benevolence of a supreme magistrate that he dooms certain characters to death? Rather, is it not an exercise of his benevolence? Should a malefactor persuade himself and his companions in guilt, that his majesty cannot possibly consent to their execution without ceasing to be that lovely and good character for which he has been famed, would not his reasoning be as false in itself as it was injurious to the king? Nay, would it not be inimical to his own interest, and that of his

fellow criminals, as by raising a delusive hope they are prevented making a proper and timely application to the throne for mercy?

Such are your reasons for successive duration, and final salvation after the last judgment; which, whether they ought to satisfy any other person, let the reader judge. I shall close with replies to a few of your animadversions.

Your misrepresentation of what I have advanced concerning the Jews as a distinct nation, I should hope needs no correction. If any of your readers can mistake what you have said for a just statement of the views, or an answer to the argument of your opponent, they are beyond the reach of reasoning.

You inferred from what was God's end in punishing Israel *in the present life*, that (seeing he was an *immutable* Being) it must be the same in his punishing others in the life to come. (No. II. pp. 43, 44.) I answered, that I might as well infer from what appears to be his end in punishing Pharoah and Sodom *in the present life*, which was not their good, but the good of others, that such will be the end of future punishment. (No. XXXIII. p. 262.) You reply by *supposing* that these characters were destroyed for their good. (P. 367.) What, *in the present life*? No, but in the life to come! And do you call this reasoning?

You say, "If any be finally incorrigible, it must be in consequence of the divine purpose, or else the purpose of God has been frustrated." I have in my last letter replied to the substance of this dilemma. I may add, you need be under no apprehension that I shall be tempted to give up the infrustrableness of the divine purpose; and if I admit that God in just judgment has purposed to give some men up to stumble, and fall, and perish, it is no more than the Scriptures abundantly teach. You talk of "the LAST state of a creature according with the divine purpose:" but I know of no evidence for this which does not equally apply to *every state*. If you be tempted to ask, *why doth he yet find fault? for who hath resisted his will?* You may possibly recollect that these questions have been asked before, and answered too; and it may be of use for you to study the answer.

A kin to this, is your dilemma, "that God cannot, or will not, make an end of sin; that there is not efficacy enough in the blood of Christ to destroy the works of the devil; or else that the full efficacy of the atonement is withheld by the divine determination." It has been already observed, and I hope proved, that the Scripture phrases, *making an end of sin*, &c. convey no such idea as you attach to them. (P. 264.) And as to your dilemma, to which you ascribe great "weight," I answer again, you need be under no apprehension of my limiting the power of God, or the efficacy of the Saviour's blood; and if I say that both the one and the other are applied under the limitations of his own infinite wisdom, I say not only what the Scriptures abundantly teach, but what you yourself must admit. Can you pretend that your scheme represents God as doing all he can do, and as bestowing all the mercy which the efficacy of the Saviour's blood hath rendered consistent? If so, you must believe that God cannot convert more than he actually does in the

present life, and that the efficacy of the blood of Christ is not equal to the saving of more than a part of mankind from the second death.

You think "the Scripture is not silent concerning the future emendation of the ancient Sodomites;" and refer me to Ezek. xvi. 44—63.; arguing that "Sodom and her daughters must be taken literally for the city of Sodom, and the neighbouring cities of the plain—that the prophecy must refer to the very persons who were destroyed, seeing they left no descendants—and that there is the same reason to expect the restoration of Sodom, as the fulfilment of God's gracious promises towards Jerusalem." (P. 368.) But if your interpretation prove any thing, it will prove—I will not say, too much, but too little.—It will prove not that the ancient Sodomites will be saved from "the vengeance of eternal fire," and introduced into the heavenly world; but barely that they are to return *to their former estate.* (Ver. 55.)

And do you seriously think, that *after the last judgment* the cities of Sodom and Gomorrha, of Samaria and Jerusalem, will be rebuilt, and repossessed by their ancient inhabitants? if so, it is time for me to lay down my pen.

The former part of the above passage, (ver. 46—59.) I apprehend to be no promise, but the language of keen reproof; and instead of intimating a return to either Sodom or Jerusalem, the latter is reasoned with on the footing of her own deserts, and told in effect not to expect it any more than the former*. The latter part (ver. 60—63.) contains the language of free mercy; not however towards the same individuals against whom the threatenings are directed, but to their distant posterity, who under the gospel dispensation should be brought home to God, and by a new and better *covenant* have the *gentiles* given to them.

The conversion of the heathen is expressed by this kind of language more than once; as by *bringing again the captivity of Moab, of Elam, and of the* children of Ammon, in the latter days. Jer. xlviii. 47. xlix. 6, 39.

You "have not discernment enough, it seems, to perceive the gross absurdity" of maintaining that there can be no diversity in future punishment, unless it be in duration; that is, that the reflections of sinners on their past life, must all be exactly the same. It may be so; but I cannot help it. Your answer amounts to this: Diversity of degrees in future punishment *may* be accounted for by varying the duration of it; "for every one knows there needs not so much time to inflict a hundred stripes as to inflict ten times that number"—Therefore that *must* be the way, and the *only* way; and if you do not admit it, you confound all degrees of punishment in giving infinite punishment to all." (See pp. 42, 264, 369.)

You believe, you say, that "*those who die in their sins cannot go where Christ is.*" You must mean to say merely, that they *cannot follow*

* See a similar kind of phraseology in Jer. xxxiii. 19—26.

him NOW, *but shall follow him* AFTERWARDS. Such things indeed are said of Christ's friends, but not of his enemies.

You have represented me as maintaining that all punishment clashes with the benevolence "both of God and his people." I have said no such thing concerning God; and if we were equally wise and righteous, and equally concerned to guard the interests of the universe, as he is, we should be in all respects of the same mind with him. The misery which I suppose true benevolence to clash with, is misery inflicted for its own sake; and to this, whether it be temporary or endless, it is alike abhorrent. God has also made it our duty, while sinners are not his confirmed enemies, to do all in our power to preserve their lives, and save their souls: But he is not obliged to do all that he can to these ends, nor does he.——Temporary punishment, you contend, may consist with benevolence, "because it is directed to a good and glorious end:" And do I contend for endless punishment on any other principle? If you can form no idea of an end that is good and glorious, save that which respects "the amendment of the sufferer," it does not follow that no such end exists. A murderer, contemplating his approaching exit, might be so much absorbed in the love of himself as to be of your opinion; but the community would not.

Whether I have entered into "the merits of the cause," or conducted the controversy in a becoming "spirit," I consider as no part of my province to determine. The impartial reader will judge whether I have dealt in "soft words, or hard arguments;" and if I have been so happy as in this particular to follow your counsel, whether I have not been obliged to deviate from your example. On this account I shall be excused from taking any notice of your animadversions on these subjects, together with those of your new ally, the "Hoxton Student," unless it be to thank you for affording additional proof of the justness of my remark that *Socinians rejoice in the spread of Universalism.*

Whether the kingdom of heaven be prepared for all men, or not, that you and I may agonize in the present life, as at last to enter in, is the desire and prayer of your sincere well-wisher,

KETTERING. A. FULLER.

LETTER TO A FRIEND,
ANSWERING QUERIES ON THE RESTORATION.

DEAR FRIEND,

YOUR affectionate epistle I received, in due order, and assure you it gave me no small pleasure to hear from one with whom I have often taken sweet counsel; hope you will not impute my not writing more frequently to want of affection; believe me, the only cause is want of opportunity. And now, my friend, I hardly know where to begin, having many things to submit to your consideration: my fervent prayer is, that the God of nature and grace may enable me so to write upon the subjects I shall notice, as may prove a blessing to your mind.

I cannot, I dare not, attempt writing on subjects so grand, important, and interesting, without first imploring divine aid: for my own wisdom is foolishness, and my strength weakness. What unassisted mortal is capable of describing, with any tolerable degree of clearness, the divine character and perfections, as manifested in his works and ways, dealings and dispensations, especially his boundless love?

"Could we with ink the ocean fill,
Were the whole earth of parchment made,
Was every single stick a quill,
And every man a scribe by trade,
To write the love
Of God above,
Would drain the ocean dry,
Nor could the scroll
Contain the whole,
Though stretch'd from sky to sky."

You tell me you cannot at present agree with me in the doctrine of the restoration; well, my friend, I once thought as you do; yea, I knew a time when, through prejudice, &c. I determined not to consider whether it was true or false: I assure you my affection to you is not abated on this account; nor do I blame you for not agreeing with me, as you plead want of evidence, and no man ought to profess belief without evidence. I find your letter contains two very interesting subjects for investigation, yet in reality the subject is one; for whether we contemplate God in the displays of his mercy, love, and grace, or in the (to us) frequently dark and intricate dispensations of his providence, all, all are descriptive of one and the same God, in the various operations of his wisdom, power, and love: for all the different works and ways of God are but several parts of one stupendous whole, combined and operating together for the accomplishment of his glorious designs, whether we behold them in mercy or in judgment. As all things, creatures, and circumstances, are put under the government, management, and direction, of the *Lord Jesus Christ*, as he is invested with all power in heaven and earth; HE must reign, the Almighty superintendant, the Lord supreme: under the shadow of this great rock my soul shelters herself amidst the stormy blasts; for this is, and ever shall be my support, *the Lord liveth, the Lord reigneth.*

You seem to think I reason and draw my conclusions respecting the restoration alone from the perfections of God: to which I reply, Was this the case, was there no other ground of argument in its favour, I cannot but think that the divine perfections, such as wisdom, love, power, goodness, (without a knowledge of which we can know nothing aright concerning God, for they constitute his nature) would be a substantial ground of reasoning, to enable us to decide in opposition to every thing which stands opposed to, and in favor of every idea agreeing therewith. Until it can be fairly proved, that what has, or can take place in time, is capable of effecting a change in the eternal mind, immutability must be inscribed on every divine perfection. "But (says an objector) how these perfections will be manifested no man can tell, no not the angels, independent of existing circumstances."

Granted; but, with the objector's leave, I assert that, with the assistance of existing circumstances, we may safely infer in what way they will be manifested: because the existing circumstances are so many specimens of the divine wisdom, power, and goodness, as may be plainly discovered by reviewing the conduct of God to fallen man, down to the present time: for in whatever way the enemy hath dealt proudly, the Lord hath been above him, and grace hath in many instances abounded over sin; and as nothing can be eternal, in the strict sense of the word, but God, whatever exists to eternity must be dependent on him for its existence; unless we can suppose that he will give sin an eternal existence, it will follow that it must be rooted out of the creation, and grace for ever superabound over all the aboundings of sin.

The glorious manifestations of the wisdom, power, and goodness of God in the Scriptures, which exhibit the divine operations against sin, appear to me full of information on the subject, and will furnish the Universalist with such general grounds of argument as are necessary to justify the ways of God to men: which is one great end the children of wisdom should ever have in view in all they think and say concerning the *mysteries*. I hope to convince you that I venture not on the ground of mere human reason; but of divine revelation: yet let me advise you not to think too highly of reason; for though I assure you I do not worship it as my God, yet I esteem it as the gift of his hand, and wish to use it to his glory. Indeed, I know not how the Scriptures could have been a revelation to us, had we not been endowed with that degree of rationality which renders us capable of judging of their truth and import.

That indeed is justly termed false and proud reasoning which decides without evidence, or in opposition to evidence, which is the case with respect to the reasoning of infidel writers, who prefer their own conjecture to the evidence of divine wisdom. The human mind being constituted rational, the free exercise of reason lays no foundation for infidelity; but the perversion of reason: for if properly used it would invariably prove a blessing to man, being calculated to enable him to contemplate God in his visible works, and thus lead him to discover and admire a first cause; but for want of the due exercise of reason, which renders us capable of collecting evidence and of drawing consistant conclusions, vain man, puft up with pride, begins to quibble with the system of nature and exclaim, Why this, that, and the other. This might have been better constructed, that better planned, &c. without acquainting himself with what is plainly made known, that infinite wisdom, power, and goodness operate in the production, formation, and arrangement of every thing. The folly of the deist is no less manifest than that of the atheist: their difference appears chiefly in their origin: the former, through his departure from all the rules of rectitude and eternal order, is led to exclaim, Who is the Lord? the latter, being the offspring of superstition, pours contempt on the revelation which God has afforded of himself, and will look at it only through the medium of its abuses. That Christianity continued in all its purity, as propagated by the apostles, deists could never, I conceive, no never have alleged. I believe that false ideas of God, of his dealings and dispensations, his works and ways,

have produced most of the infidelity respecting the Scriptures which now prevails; and that by the same means the hands of the atheist have been strengthened. Indeed I conceive the fact to be too notorious to be denied. The question is, how are we to be prepared to repel the attacks of infidels, and what means will be likely to convince them of their errors?

In remonstrating with the atheist, in order to convince him of the being of a God, we should discard every idea that would in any instance be an impeachment of his wisdom, or implies that his power is bounded, or that in the least degree limits his goodness to any part of his works. Again, in order that we may converse with the deist to good purpose, we must endeavour to shew that the revelation which God hath afforded of himself in the Scriptures perfectly agrees with what he hath manifested of himself in his visible works; that his character as declared in the book of grace, is not in opposition to what is indicated in the book of nature; but that it is the same glorious character which is displayed before us in both these mediums. From what I know of deists and their writings, unless we be prepared to take this ground, no arguments which we can make use of will be likely to make an impression favourable to divine revelation, or convince them that the Scriptures are worthy of God, and beneficial to men. So long as the professed friends of revelation entertain thoughts of God which oppose his known perfections, displayed in his visible works, deism will maintain its ground. I think many of the professors of the gospel will find it extremely difficult to repel the attacks of unbelievers, while they continue to maintain their present views of God, his dispensations, works, and ways; but the well informed Universalist will not feel the same embarrasment.

There are two things which I think the deist may fairly demand of us; first, that we make it evident that the Scripture account of God agrees with what is manifest of him in his visible works; second, that it affords us such light, respecting the character, works, and ways of God, as cannot be derived from his visible works. The question is, Are we prepared to answer these demands? I fear the ideas of many of the friends of revelation would better agree with the character of a Nero or Caligula than with the character of HIM who made and governs the world; yet such ideas are fathered upon divine revelation. Surely God is not composed of such opposites as to appear one thing in his works and something opposite in his word; no, to the honour of his name be it known, that what his works declare him to be, *that* the Scriptures represent him, with abundantly more light and glory. Let us examine this point.

The book of nature exhibits before us a God infinite in wisdom. Oh! how infinite must that wisdom be which could devise the various parts of creation, and so combine them together that they should form one stupendously great and amazing whole! That the design of infinite wisdom in forming this vast machine, this mighty structure, was to reside, as the main spring, in the midst thereof, is evident from Prov.

viii. according to which the noble plan of creation was drawn, and the edifice erected, because the divine delights were with the sons of men. Was this the object which the God of infinite wisdom had in view in the formation of the globe, and will any short-sighted mortal be foolish enough to say, because of the present apparently deranged state of things, the object of infinite wisdom is unattainable? The major part of the professed friends of revelation will tell us, that the folly of the sons of men will eternally frustrate the wise designs and gracious plans of infinite wisdom, so far as relates to the major part of men who have yet lived; as if the deep-laid plans of sin and hell would be more infinite than infinite wisdom? as if the folly of finites would be compleated, and infinite wisdom never be able to finish!

Again, the book of nature exhibits a God infinite in power, as the apostle shews (Rom. ch. i.) that the eternal power of God is manifested in the things which are made. But do not the views which many entertain of God's dispensations towards and dealings with his creatures, strongly imply that the power of the enemy will finally triumph over a vast part of the noblest works of God, his rational creatures, and have opportunity of wagging the head, and saying, in a tone of insult, This he began, and was not able to finish. Forbid it, O my God, forbid that any that fear thy name should entertain such dishonourable thoughts of thy infinite power, as would imply that finite impotence, madness, and folly, should prevail over it!

Again, nature and providence have always exhibited to man a God infinite in goodness. As a specimen that his goodness never fails, we behold his liberal hand opened wide, and the wants of all living supplied; his sun shines upon the evil and upon the good; his rain descends on the just and on the unjust. Can we suppose that God, who is infinite in goodness, whose nature is the perfection of goodness, can ever become so mutable as to cease for a moment to be that which he always was? No; he is above all created influence: as the righteousness of creatures cannot profit him, neither can their follies affect him. The reason why his rebellious creatures are not consumed is to be found in his immutable goodness. But how are we to reconcile the ideas of many professors of the gospel with this view of the divine character? Do not they affirm that a time will come when the goodness of God to multitudes of his creatures will for ever cease? *he* employ no farther means for their recovery? *they* never be brought to answer the end for which they were created? Yea, more, that he may continue them in being so long as himself exists, that he may indulge a vindictive vengeful spirit, by making them the victims of endless torments? To what source are we to trace such absurd and frightful ideas, but to those times of corruption which generated the apocalyptical whore, on whose forehead these may be found among the other blasphemies written there? Was it possible for me to be convinced that the Scriptures represent God in such a horrid light, I know not how I could receive them as a divine revelation; but I cannot believe that they oppose any of the known perfections of Deity; on the contrary, I am fully convinced they afford the brightest display of them.

Evident indeed it is, that God has frequently changed his dispensations towards his rebellious creatures; but amidst all his various dealings with them, HE hath experienced no change, not even so far as to cease desiring and seeking the happiness of the most hardened and rebellious, either living or dead. Be not startled at the expression—I say, either living or dead. I think there are passages of Scripture which will substantiate the idea; but shall, at present bring forward only two instances, first, his dealings with the antediluvians; secondly, with the rebellious nation of the Jews.

The antideluvians had filled the earth with violence, had become completely corrupted; God seeing them acting in continual opposition to rectitude and eternal order, and knowing, while they were permitted to go on in this course, the end for which he had made them could not be answered, determined, in order to stop the progress of iniquity and violence, and lessen the quantum of evil, to cut them all off, except righteous Noah and his family. It has been generally thought that, after this, God took no further thought about them; that, from the moment he destroyed them from the earth, he ceased to seek their happiness by any means whatever; that he either sentenced them to eternal misery, or reduced them to a state of non-existence; but such suppositions are quite unauthorised by Scripture. Annihilated they could not be, as that would have rendered them incapable of deriving any benefit from the second Adam, of participating in the resurrection from the dead. To suppose them consigned over to endless misery would be contrary to both reason and Scripture. Every rational man must acknowledge that the system of punishment which should have for its object the good of the punished, as well as the general good, would be the most perfect, and most worthy of an absolutely perfect being to inflict; and it would be unreasonable to suppose that God adopted an imperfect system of punitive justice, seeing he is perfect in all his works and ways.

The Scriptures expressly inform us of means being used for the recovery of those unhappy spirits, who had for ages quitted the mortal stage. I refer to 1 Pet. iii. 18——20. I beg you will carefully examine the passage. The apostle first mentions the death of Christ; "being put to death in the flesh;" then his resurrection; "quickened by the spirit;" and then adds, that "he went and preached to the spirits in prison." Mark the explicitness of the language, "Spirits in prison." Who those spirits were we are not left to conjecture; Peter, by his positive assertion, hath put the matter beyond all doubt, if we can receive his words as they stand before us: he affirms they were those "who were sometime disobedient in the days of Noah, while the ark was preparing." Conjecture as to whom those persons were who were sometime disobedient in the days of Noah must be entirely out of the question, as we have their history; but many, not willing to give up their old ideas, would have the passage to mean, that Christ, by his spirit in Noah, preached to the old world; but Christ, in the days of Noah, was neither put to death in the flesh, nor quickened by the spirit? events which Peter states as having taken place prior to

his preaching to the spirits in prison. To me the words seem clearly to convey that Christ, after his death and resurrection, went personally down into Hades to preach the gospel to departed wicked spirits, and afford them a real proof of his death and resurrection, of which they never, till then, could have had any consistent idea. For what purpose did the saviour afford them such a manifestation of his grace and love, but that those prisoners who sat in darkness, might receive the gracious message, and be brought out of the prison-house? Moreover, it is plain to me, that the gospel was preached to the dead, or persons who had died; for the same apostle affirms it, as well as the end for which it was preached, 1 Pet. iv. 6. Whatever different construction may have been put upon this passage, to me the language appears plain, and the conclusion evident. I see not how it can be denied the word quick intends those who are alive in the body—the word dead, those whose natural lives have terminated, who are no longer in the body: the gospel is said to be preached to the dead, as such, in as express terms as it is said to be preached to the living, as such: besides, the declared design for which the gospel was preached to the dead, plainly shews that they were not in the flesh at the time it was preached to them. How could it be said that the gospel was preached to them that they might be judged according to men in the flesh, if they were actually in the flesh when it was preached to them? There could have been no room for such a form of expression in that case. The apostle adds, "but live according to God in the spirit," which implies that they did not live according to God in the flesh, or body, at the time when it was preached to them; yet, that the design was, that they might be enabled to live to God in their disembodied state. I think the apostle has given us an intimation of the success of Christ's preaching to the spirits in prison. Mark his mode of expression; he does not say "which are now disobedient," as if they continued so at the time he wrote, but "which sometime (or formerly) were disobedient;" which seems to imply that they had ceased from their disobedience: as when he speaks to saints, and reminds them that they were sometime far off, sometimes darkness, sometimes alienated, the words are admitted on all hands to imply, that they were no longer afar off, in darkness, or alienated. I think the success of the gospel, when preached to the dead, is expressed in many passages of Scripture, which I have not time to remark upon at present, but recommend to your particular notice what the apostle affirms,—that Christ both died, rose, and revived, that he might be Lord, both of the dead and living. The keys of hell and death being committed to his hands, he hath power to open the prison, take the prey from the mighty, and deliver the lawful captives.

TO BE CONTINUED.

OBSERVATIONS ON PROPHECIES NOW FULFILLING.

SIR,

AS the fulfilment of prophecy is a solid, standing, and growing evidence of the truth of Scripture, so every attempt to point out any event now taking place on earth as corrresponding with Scripture prophecy, must be interesting to every real Christian, especially having our Lord's exhortation in constant mind, Luke, xxi. 28. As the last days are come upon us, and every year is big with some important event, and the deist and sceptic may mock and deride the Christian's blessed hope, (Titus, ii. 13.) yet, I am persuaded, the providence of God in the fulfilment of his word, will confound them, and they will be lost in wonder and astonishment, while the true believer and reflecting Christian will have the promised blessing (Rev. iii. 10.) in the diligent use of the means of instruction given, Rev. i. 3.

If the following thoughts are worth a place in your Miscellany, they are at your service,

The passage I shall now particularly notice is Rev. xiv. 17——20. "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

In reading this portion of Scripture, it struck me as being applicable to this *very present time*, particularly from the clause in the 20th verse, "and the winepress was trodden without the city."

In the 7th verse the angel of the gospel of the age is represented as speaking with a loud voice, saying, "Fear God, and give glory to him, for the hour of his judgment is come;" possibly the hour of temptation which is come upon all the world, Rev. iii. 10.; and I think has also reference to what is prophesied in the immediate preceding verses, namely, the 14th, 15th, and 16th of this chapter, in which is represented one like the Son of man, who with a sharp sickle reaps the earth*; *i. e.* the earth at large, first in the order of words, but perhaps last in the order of time. In the 8th verse there followed another angel, saying,

* Observe the distinction here between the *earth*, and the *vine* of the earth; both are reaped; the former including the latter; the latter being, as I suppose, first in its accomplishment.

Babylon is fallen, is fallen! that *great city!* The destruction of Rom-, mystical Babylon, seems to be the winding up of the prophecies, as far as the present age; but previous to this it seems the vineyard of the earth, or the clusters of the vine of the earth, will be reaped.

We then enquire, I. What or where is the vineyard or vine of the earth? and what are we to understand by her grapes being fully ripe?

II. God's judgments upon the vine of the earth.

III. Where are they executed?

Now as the Jewish church was God's vineyard of old, (Isa. v. 1——8.) so I apprehend those nations and countries that were formerly, and are now blessed with the knowledge of God's will by the gospel, may be justly considered as the vineyard of God. Paul calls on us to behold the goodness and severity of God in changing his vineyard from Jews to gentiles——Europe and part of Asia may at least, I think, with great propriety, be considered as a great part of the vine of the earth.

By the grapes being fully ripe, we are not to understand the fruits of holiness, righteousness, and peace; these most certainly ought to have been the fruits thereof, but violence, injustice, and transgression.

II. God's judgments on his vineyard. These are represented by an angel's "coming from out of the temple which is in heaven, with a sharp sickle in his hand, and another angel coming out from under the altar, which had power over fire, crying with a loud cry, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth:" he did so; "and gathered the vine of the earth, and cast it into the great winepress of the wrath of God, and blood came out of the winepress, even to the horse bridles, by the space of one thousand and six hundred furlongs." This shews the greatness of the judgment, and perhaps the extent of it.

Some difficulty may arise in ascertaining who those angels, or rather messengers are. May we not suppose the prophecy to mean one power of the political heavens calling to another power, as a messenger of Providence, to perform this dreadful work in the Christian world, (so called) God's vineyard? Especially when we consider that wicked men are said to be God's sword and hand to the righteous, Ps. xvii. 13, 14. with how much propriety may they be considered as his sword to his polluted vineyard?

I think we may not be considered as doing violence to the text to imagine these messengers of God's displeasure to be the powers of the political heavens waging war with each other, and thereby gathering the clusters of the vine of the earth, and casting them into the great winepress of the wrath of God. Will not this somewhat apply to the present state of the French and Italian emigrant clergy?

That the judgments of God on his vineyard are just, and that no real Christian will impeach God's dealing with it in this awful manner, will appear, when he but considers how Christianity has been corrupted in its doctrines, ordinances, precepts, and temper: it is almost totally defaced by the traditions, fancies, and ordinances of men, enforced with a tyrannical disposition; add to which that the dissolute lives

of its professors in general have rendered it odious in the eyes of God and men.

III. The next question is, Where is the winepress to be trodden? the answer is ready—"without the city." When Rome was about to fall into the hands of the French Republic, almost every protestant expected great judgments on the city; but behold it was given up without any great contest, and very little blood spilt, and the city remained entire. Again, when the French were pressed hard last campaign, behold it was given up again by capitulation, without bloodshed. The winepress was trodden not IN but WITHOUT the city. What a late terrible conflict this campaign in Italy and elsewhere! and what dreadful preparations are still making! Surely the grapes of the vine of the earth are fully ripe, and the messenger of Providence is thrusting in his sharp sickle, and gathering the clusters thereof, and the winepress is beginning to be trodden without the city. The city itself will fall, like a millstone in the great deep, when he who will ride on a white horse shall appear.

These are the outlines of my thoughts on this portion of the Revelation of John, generally supposed an obscure passage, and which, with all due difference, I submit to the consideration of your readers, well knowing we ought to be very careful what we bring in as the subject matter of such a prophecy, and especially as to the time of its accomplishment. I will thank any of your readers to point out wherein I may have erred in my conjectures on this subject. I know that Providence best (and perhaps Providence ONLY) will unfold such portions of the word of a faithful God. If these views are in any wise good, I would make this improvement of the subject; namely, that it becomes the duty of every nation professing Christianity, yea, and every church and people in those nations, nay, every individual, to enquire wherein they have perverted the gospel of Christ in its doctrines, institutions, temper, and precepts—wherein they have denied his name—and the authority of Christ, as intimately connected with his name. God has commanded all men every where to repent—it is a double duty in the present case.

Yours, &c.

BATTLE. W. A.

ANIMADVERSIONS ON THE HOXTON STUDENT'S "REMARKS."

SIR

READING in the Universalist's Miscellany for March, an epistle entitled "Remarks on the Spirit of Mr. Andrew Fuller's last Letter," I could not suppress, as I went along, the emotions of indignation and surprise, till I came to the last word, *viz.* "a Student," when these sensations gave way to pity and compassion.—What pity, said I to

myself, that this youth, who without doubt, was sent to school to learn his lessons, should so far forget himself, as to leave his books, to commence author, and that in so captious and cavilling a manner: for never did I before see such a complication of ill nature, virulence, and falshood,—so many unsupported assertions as in his epistle. And this before I have done, I hope to make appear to every person whose eyes are not blinded by Socinianism or Universalism.—One would have naturally expected, that the man who laid such heavy charges against another, would have been tolerably free from such things himself; and that a stripling at school would have treated an aged and respectable minister with a little decorum; especially after declaring "I would be very cautious of censuring any one for maintaining what I consider as erroneous." But his theory and practice are quite at variance. For Mr. Fuller, according to this candid youths account, is of "a disposition hostile to the reception of truth,—engaged in "controversy merely to defend opinions, which have little but deep rooted prejudice to support them,—displays a spirit of arrogance and self sufficiency,—and little sense of decorum," &c.—All this accumulation of slander and illiberality occurs in the very first paragraph, without a shadow of proof. It seems, gentle reader, that you must swallow this compound of abuse, and believe it all to be true, upon the mere *ipse dixit* of this same Hoxton Student; for he does not attempt to offer any thing in support of his assertions.

That Mr. Fuller is of a disposition hostile to the reception of truth, &c. &c. I suppose Mr. F. will positively deny; and they who know him best will believe him. And there is surely as much reason to believe him, as your youthful correspondent; and some people will believe much more reason. As to what this youth says, "Opinions which have little but deep-rooted prejudices to support them," if everlasting destruction from the presence of the Lord, and from the glory of his power, be, as I suppose it is, one of these opinions, what "arrogance and self-sufficiency" does it betray in a youth at School, to set up his confident assertion in opposition to the whole Christian world, a few only excepted. And if his furious zeal and intemperate anger against Mr. Fuller had not got the better of his reason, he would have allowed that a man may believe in the doctrine of everlasting punishment, not from "deep-rooted prejudice," but from a full conviction of its truth, on the clear testimony of the word of God.—If he be acquainted with church history, (but perhaps I ought not to make the matter supposition) he knows that this has been the general judgment of the church in all ages. And he knows also, or may know, that though at different periods, his favourite scheme has been brought forwards, it never long maintained its ground, but sunk back again into its primeval obscurity. And from a letter which I lately saw, this is the case at present in America. The writer says, "some of our most noted deists have bowed the knee to Jesus, and a number of universalists have forsaken their delusion, and embraced the truth." And this, I flatter myself, will presently be the case in England: however, for the sake of some respectable friends who have been deluded into this

doctrine, I sincerely wish it may be so; for I am sadly afraid, that what they have gained in speculation they have lost in piety.

After a number of loose, and, as some people would say, false remarks, he proceeds to say, "Throughout Mr. Fuller's letter appears that resentment and animosity which nothing can excuse," &c. but, like every other part of his epistle, not a single attempt to prove what he says: as such, shall pass it over.

He says again, "It is certainly true——that some are as sincere in rejecting his doctrines as he can be in embracing and defending them." But what, in the name of wonder, is this to the purpose? Need he be told that deists and even atheists profess to be sincere? though one party rejects revelation altogether, and the other denies the existence of God. We read in Scripture of persons being under such strong delusions that they should believe a lie; and they may be under these circumstances sincere in believing a lie. But will this lessen their crime?——I trow not.

As to what this youth says respecting Mr. Fuller's not admitting it to be any proof of impartiality that his letters are permitted to appear in the U. M. I consider, like every thing else which he says, as nothing to the purpose. You, Sir, had repeatedly invited any person on the contrary side, to offer their objections to your doctrine; it would therefore, have been extremely partial indeed not to have inserted their pieces.

The youth adds, "Mr. Fuller's object in writing is not the discovery of truth," &c. If this is not "arrogance and self-sufficiency," I do not know what is. It is a youth of perhaps eighteen or twenty sitting in judgment and passing sentence upon the heart and purposes of an aged and venerable minister of Christ, who has never, that I understand, given occasion for such a vile and unsupported slander upon his conduct.

After having proceeded thus far, we are at length introduced to an expression of Mr. Fuller; it is this; "the doctrine of universal restoration affords encouragement to a sinner going on still in his trespasses, and furnishes ground for hope and joy, even supposing him to persevere in sin till death." Whether you or your friends admit this position or not, I never yet met with a single person, except universalists, who did not express himself in this or similar language. What such a uniformity of thought and expression can be attributed to, but a full conviction of its truth, I cannot conceive. For surely you will not pretend to say that all who do not embrace your system are a set of prevaricating hypocrites—that they believe in their hearts what they will not confess with their mouths—that they oppose your system merely for opposition sake, and not from any conviction of the truth of the opposite doctrine. And though I do not believe you, Sir, would say so, yet your youthful correspondent, in the heat of his intemperate zeal, does, in effect, make this assertion.

As to what he says about Mr. Fuller being so extravagantly applauded by his own party, I beg leave to set the youth right here, for he seems to be quite in the dark. Mr. Fuller has not been applauded (I do not

say, extravagantly) by his own party only, as a pious Christian, an able preacher, and sound writer, but also by other parties, of very different opinions, in some respects, from himself. And notwithstanding the partial and summary way in which this Student describes the argument of Mr. Fuller's book, "We Calvinists are better Christians than you Unitarians," &c. &c. The truth of the fact is admitted by one or both of the gentlemen who attempted an answer, because, as Mr. Fuller very justly remarks, they profess to account for it. And lest this youth should have too high an opinion of his own judgment respecting Mr. Fuller's book, he will permit me to tell him, that not many days ago, I heard a zealous Universalist speak of it as a masterly performance.

Just a word to what he says as follows——"Universalists and Socinians he (Mr. F.) classes with deists and libertines." No doubt Mr. Fuller had some reason for saying so. Vice gains the ascendancy over the human mind, not all at once, but by degrees. And it is the firm opinion of the writer of these lines, that Universalism and Socinianism, are steps which lead to libertinism and deism. Thus much, however, I do know, that some zealots for Universalism have been and now are libertines. And I know one at least who once was a zealous Universalist, but has gone through the foregoing gradations, and at this time glories in his supposed superior knowledge, and openly professes himself a deist. I suppose he is sincere, and I am sincerely sorry for him. Before he embraced Universalism, he saw and confessed the error of his ways, and promised fair to be an ornament to religion; But alas! he is fallen! and yet now boasts of his extraordinary acquisition in wisdom. Such things are!

Having made the foregoing remarks, it is time to conclude; but this I cannot do without observing that there are two particulars in which your correspondent discovers a considerable portion of wisdom. The first is when he says, "It is not my intention to consider the arguments which Mr. Fuller has advanced." Very well judged, indeed, for your own sake, young man; because if you had entered into argument with Mr. Fuller, and he had thought proper to argue with you, I am well persuaded that you would have fallen like Dagon before the ark. The second is, when he conceals his name. And he would, I think, have discovered more wisdom still, if he had concealed his place of residence. For even supposing his tutor to be a Socinian and Universalist, (for they frequently go together) yet I am sure no sensible candid gentleman would knowingly suffer such a torrent of unqualified and unsupported abuse to be obtruded on the public by any of his pupils.

Thus much for the Hoxton Student. And now, Sir, permit me to address a line or two to yourself. I hope the time is not far distant when you and your other English Universalists will follow the example of your American friends, *i. e.* forsake your delusion, and embrace the truth. And that you in particular, as a minister, instead of amusing people with the notion, that if they go to hell, they shall most assuredly come out again, would employ your time and your talents in building up the faithful in their most holy faith, and warning sinners to flee from

the wrath to come. With my best wishes that this may be the case, I beg leave to subscribe myself,

AMICUS.

IMITATION OF EASTERN PROVERBS.

SIR,

IF you approve of the following imitation of the eastern method of instruction, it is at your service.

PHILO HUMANICUS.

SON of man, reverence thy Maker,
By revering his image in thyself.
Thou wast formed for government;
Let not wrong tempers or actions disgrace thy dignity.
Let not thy pride be lost in seeking undue power,
But imitate thy God in doing good to his creatures.
Let not thy ambition be for worldly dominion,
But to subdue thy passions—to govern thyself.
Let not wrath arise against a child of dust,
But against the vices that degrade mankind.
Be not thou jealous for thine own glory,
But for the happiness of society—for the glory of thy God.
As the warmth of the day is lost in the shades of night,
So, when darkness approacheth, let thine anger cease.
Seek not to revenge thyself;
Vengeance belongeth unto Jehovah:
He alone can revenge without malice;
He can punish whilst he correcteth.
Seek not to heap up riches to thyself;
Soon shall thy life pass away—then who shall possess them?
Prudence and forethought belong unto man, as form'd in the image of God;
Let them not degenerate into anxiety, least thy peace be destroyed.
Let the streams of thy beneficence flow around thee,
Then shall thy conduct display thy Creator.
Seek not thine own welfare, but the welfare of others;
So shall the eyes of mankind be upon thee for good,
And the Dispenser of good and evil shall delight in blessing thee.
True wisdom is the daughter of experience,
Be humble, or thou shalt not embrace her.
God is omnipresent, and ordereth all things;
Commit thyself unto him in the path of duty, so shalt thou prosper.
Wherefore shouldst thou trust on man?
Man, fickle, weak, ignorant, subject unto death.
Wherefore shouldst thou tremble at man?

Man, who cannot foretell, much less hath he power to ordain.
Child of dust revere the image of God in man;
Let not thy advice, thy actions, thy thoughts, ever degrade it.

ANSWER
TO
QUESTION ON GOD'S REPENTING.

SIR,

THIS morning on looking over your number for May, I observed the question on God's repenting. Having heretofore had my mind exercised on the same, shall, in a very cursory manner set down what to *me* appears a solution to the question, and which hath satisfied my mind on the subject.

It hath given me much consolation that it is not reccorded of the Almighty that he ever repented of any of his *gracious* acts towards the sons of men, who have been enabled to cast their sole concerns on Him, who is not a man that he should lie, or the son of man, that he should repent.

True it is the Lord is sometimes said to repent of his *providential* or *temporal* favors conferred on us, when we misuse, or abuse them—hence the Lord, in many instances, acts in the distribution or removal of earthly comforts, as if he were sorry, or repented him of the kiudness shewn.

But we are not to understand repentance in JEHOVAH, as in man, to be a *change of mind*, but *a change in conduct only*. To conceive of actual repentance in Deity, in the common acceptation of the word, would be to undeify him, by reducing him to passions as a man—It therefore must be understood, when we read of repentance in the Lord, a change, or alteration in his conduct, or dispensations, relative to his providential blessings, for the mind of the Lord cannot alter, being of one mind, and none can turn him, though he wills a different procedure in the methods of his providence, not in the purposes of his grace.

May we be enabled to put our confidence in the faithfulness of that God who is faithfulness itself; and let us pray for a good understanding in all things.

Yours, &c.

BRIGHTON. R. HUMBER.

REMARKS
ON
ROBINSON CRUSOE AND HIS MAN FRIDAY.

SIR,

AS I occasionally see your work, in looking over No. XXXVII. for January 1800, I met with an Extract of Robinson Crusoe's Dialogue with his man Friday concerning the Devil; taken from Dr. Kippis's life of De Foe, in his Biographia Britannica, which its transcriber Mr. Evans, considers as "A curious anecdote respecting the doctrine of Universal Restoration," and on which, relying on your impartiality, I beg leave to offer a few remarks, for insertion soon as convenient.

Were it not for our natural proneness to receive whatever appears congenial with our views, I should hardly suppose the insertion of that extract could have been judged favourable to the object of your Miscellany, but on the contrary, prejudical to it; on account of its incompetency to furnish any *proof* for its support. Even in Dr. Kippis's own estimation, if not Mr. E.'s also, it is insufficient to ascertain so much as, whether De Foe's opinion coincided with the doctrine: but if it did, unless his opinion were infallible, its weight in the scale is a mere feather. The extract merely sets before us an imaginary character, rejoicing in the sentiment; on what grounds remain to be examined: in the interim, permit me to ask, what is likely to be thought of the individual, whose religious opinion can be either gratified or strengthned by so fictitious a testimonial? Or of that system whose advocates can so readily catch at it? for says Mr. E., "Certain it is, that the honest unsophisticated heart of Friday thought, and rejoiced in the thought, that the mercy of the Supreme Being would embrace the whole creation."

"Many fine displays of natural sentiment (says Dr. Kippis) occur in Robinson Crusoe's man Friday." How are we to understand the Dr.? Does he only mean to say that natural sentiment is finely displayed in Friday? Or that Friday's natural sentiments themselves are fine? From the extract, the latter seems to be his opinion; to concur in which, however, some may possibly hesitate: not only because *natural sentiment* is in general, insufficient to determine what is truth; but even, in particular, on account of the figure it cuts in this very dialogue, wherein 'tis certain De Foe has finely delineated its misconception, its dissatisfaction with scripture, and its consequent aptness to imbibe fallacy; with all these circumstances in view, it is truly curious that *Friday*'s natural sentiment should be produced in favour of any doctrine: or that, whatever praise may be due to his honesty of heart, *he* should be complimented with having an *unsophisticated* one!

Nevertheless, it is only by this compliment paid to Friday at the expence of the honesty and truth of all who differ from him, that the extract in question is moulded to serve the Universal Doctrine. It is

rather strange that a gentleman of Mr. E.'s candour, should suffer such an insinuation to escape his pen, and tho' it possibly arose from that glow of heart, which sometimes carries us beyond ourselves, yet, such a manner of expression always wears an ill appearance, as tho' deficiency of argument were supplied by artifice; and, but for this compliment (of which the latter part is groundless, and the whole of it, thro' its insidious complexion, offensive) I dont know, Sir, that I should have troubled either you or myself with these lines.

Having said, it is certain De Foe has finely delineated the misconception, &c. of natural sentiment, give me leave to justify the assertion, by appealing to the extract before us. "Friday being informed by his master that God was stronger than the devil, asks, "If God much strong, much might as the devil, why God not kill the devil, so make him no more wicked?" What a specimen is here of the misconception arising from natural sentiment! for tho' the idea may be very natural in the mouth of so ignorant a character, still it is exceedingly remote from truth. By this unexpected question, his master is well represented as surprized and embarrassed, from which state, "having recoverd himself a little, he answers, "That God would at last punish the devil severely; that he is reserved for judgment and is to be cast into the bottomless pit to dwell with everlasting fire." Is not this answer truly grounded on scripture? but with this, it seems, the natural sentiment of Friday remains dissatisfied, for, says the extract, "Still, however, Friday not being satisfied, returns upon his master, repeating his words—"Reserve at last! me no understood. But why not kill the devil now? why not kill great ago?" For this Crusoe endeavours to account by replying—"You may as well ask me why God does not kill you and me, when we do wicked things here that offend him; we are reserved to repent and be pardoned." Now as Crusoe confounds two such different states as that of the devils, whom God *spared not*, but cast down into hell to be reserved unto judgment, and that of wicked men upon earth whom God, in long suffering, *does spare* that they may repent and be pardoned, here is the *fallacy*, which the natural sentiment of the ill-taught Friday, presently imbibes; and produces that *mighty affectionate* answer Mr. E. so much admires, "Well, well, that well; so you, I, devil, all wicked, ALL preserve, repent,—God pardon all." What therefore does this conversation exhibit, but a *striking example* of natural sentiment, finally becoming the dupe of sophistry? which, as it affords the instructive lesson that our religious mistakes are considerably owing to the influence of natural sentiment, was very improvidently indeed brought forward to corroborate the Universal Doctrine.

Be it moreover remarked Crusoe's answer is not only very deceptive, by blending together the case of devils in hell, with that of wicked men upon earth, but even the case of the latter is very imperfectly stated. "We are reserved to repent and be pardoned," as tho' the repentance and pardon of wicked men here, were an end absolutely certain, unto which their being reserved, is an inseparable mean. Thus every thing of future punishment (whether endless or limited) being quite lost sight of, Friday of course naturally infers, "All wicked, ALL preserve, repent

—God pardon all." This inference therefore, by asserting too much, asserts just nothing.

It may now be requisite to assign some reason for De Foe's putting such an exceptionable answer into the mouth of Crusoe; and if the lesson above mentioned were not his design, there is but another which may prove satisfactory to every one, *i. e. attention to character.* Crusoe, in instructing the ignorant savage, is not intended to represent a minister of the gospel, but merely the plain well-disposed seaman; who, pressed and puzzled by his man's out of the way question, is doing the best he can: under these circumstances, and in an off-hand answer too, his falling into inaccuracy and fallacy, is as happily conceived, as the eccentric natural sentiment is, which is displayed in Friday. In this point of view De Foe shines as an author. But, to suppose (with Dr. K.) he possibly intended "covertly to insinuate that there might be a more merciful distribution of things, in the final results of divine providence than he dared at that time openly to exhibit," is not only to suppose him an indifferent logician, but also very unfortunate in the choice of his characters—The *puzzled mistaking* seaman, and the *ignorant Indian*, so much resembling the blind leading the blind, do very ill suit such a purpose; and can stamp no validity on the sentiment.—But if, on the other hand, we for a moment imagine that he intended to expose the fallacy of the doctrine, or to satyrize both its teachers and disciples too, would it not have been difficult for him, consistent with christian charity, to have struck out a more suitable, or mortifying an expedient?—But as such a design as this would certainly prove unsatisfactory to De Foe's *peculiar* admirers, we will drop it, by saying in our turn, perhaps it may be going too far to *assert* he had any such intention.

Had these strictures been made on an anonymous piece, there are many inducements which would have made me gladly avail myself of the opportunity of letting this be anonymous too—but since the case is different, I feel it incumbent on me to act otherwise, and therefore, Sir, with all due respect to Mr. Evans and yourself, subscribe myself

Yours in the gospel of truth,

FLEET, LINCOLNSHIRE. W. BURGESS.

QUERY ON SCARLETT'S TESTAMENT.

SIR,

LOOKING over Mr. Scarlett's Testament, I observe the Greek word *baptizo* is uniformly translated *immerse.* If this is the true idea of the Greek word, would it not have been more proper to have rendered Math. iii. 11. (and similar places) "I indeed immerse you *in* water," instead of saying "*with* water?" To say, I dip you *with* water is not proper.

BURWASH. T. PAYNE.

ACCOUNT OF THE INQUISITION.

INNOCENT the Third, a Pope as enterprizing as he was successful in his enterprizes, having sent Dominic, with some missionaries, into Languedoc, these men so irritated the Heretics they were sent to convert, that most of them were assassinated at Toulouse, in the year 1200. It was then he called in for aid temporal arms, and published against them a crusade; granting, as is usual with the Popes on similar occasions, all kinds of indulgences and pardons to those who should arm against these *Mahometans*, as he stiled these unfortunate men. Raimond, Count of Toulouse, was constrained to submit. The inhabitants were passed on the edge of the sword, without distinction of age or sex. It was then he established that scourge of Europe, THE INQUISITION: for having considered that, though all might be compelled to submit by arms, there might remain numbers who would profess particular dogmas, he established this sanguinary tribunal solely to inspect into all families, and examine all persons who they imagined were unfriendly to the interests of Rome. Dominic did so much by his cares and continued pursecutions, that he firmly established it at Toulouse.

It was as late as the year 1484 that it became known in Spain. It was also to a Dominican, John de Torquemada, that the court of Rome owed this obligation. As he was the confessor of Queen Isabella, he had extorted from her a promise that, if ever she ascended the throne, she would use every means to extirpate heresy and heretics. Ferdinand had conquered Grenada, and had chaced from the Spanish realms multitudes of unfortunate Moor. A few had remained; who, with the Jews, he obliged to become Christians: they at least assumed the name; but it was well known that both these nations naturally respected their *own prejudices*, rather than those of the Christians.

Torquemada pretended that this dissimulation would greatly hurt the interests of the Holy Religion. The queen listened with respectful diffidence to her confessor; and, at length, gained over the king to consent to the establishment of this barbarous tribunal. Torquemada, indefatigable in his zeal for the holy seat, in the space of fourteen years that he exercised the office of chief inquisitor, persecuted near eighty thousand persons, of whom six thousand were condemned to the flames!

Voltaire attributes the taciturnity of the Spaniards to the universal horror such proceedings spread. He says—"A general jealousy and suspicion took possession of all ranks of people: friendship and sociability were all at an end! Brothers were afraid of brothers; fathers of their children.

Let us contemplate a slight sketch of that DESPOTISM which, with the destruction of the Bastile, we hope is extinguished throughout Europe.

During the pontificate of Sixtus the fifth the Inquisition was powerful and rigorous in Rome. Muretus, in writing to De Thou the historian, says—"we do not know what becomes of the people here. Almost

every day, when I rise I hear, with an alarming surprize, how such an one has disappeared. We dare not whisper our suspicions: the Inquisition would be immediately at our doors"

Taverner, in his Travels, informs us, that a man of letters, who had fallen into the hands of the inquisitors, said, that nothing troubled him so much as the *ignorance* of the inquisitor and his council when they put any question; so that he inclined to believe that not one of them had really *read* the *Scriptures!*

Dr Grainger affords us a curious piece of information. He assures us, that in his remembrance, *a horse*, that had been taught to tell the spots upon cards, the hour of the day, &c. by significant tokens, was, together with his *owner*, put into the inquisition for *both* of them dealing with the devil!—The man who teaches a *horse*, in the present day, will be much better paid than the philosopher who instructs his scholars.

The Inquisition have chosen to punish heretics by fire, in preference to any other punishment; because Bayle assures us) it is to elude the maxim, *Ecclesia non novit sanguinem*, which they conceive to be observed in these punishments; as burning a man, they say, does not *break his bones, or shed his blood!*—Religion has her quibbles as well as Law.

Although we imagine that the *fires* of this terrible tribunal are extinguished, its *ashes* may yet kindle. It was only as far back as the year 1761, that Gabrie Malagrida, an old man of seventy, was burnt by these evangelical executioners. His verbal process was printed at Amsterdam, 1762, from the Lisbon copy. And for what was this unhappy Jesuit condemned? Not, as some have imagined, for his having been concerned in a conspiracy against the King of Portugal. No other charge is laid to him in his verbal process, but that of having indulged certain heretical notions, which any other tribunal than that of the Inquisition would have looked upon as the delirious fancies of an old fanatic. Will posterity believe that, in the eighteenth century, an aged visionary was led to the stake, for having said, amongst other extravagancies, that—"The holy Virgin having commanded him to write the life of Anti-Christ, told him that he, Malagrida, was a second John, but more clear than John the Evangelist: that there were to be three Anti-Christs, and that the last should be born at Milan, of a Monk and a Nun, in the year 1920; and that he would marry Proserpine, one of the infernal furies."

It was for such ravings as these the unhappy old man was burnt; which, I repeat once more, was not *forty years ago!*

POETRY.

TO A FRIEND ON HIS MARRIAGE.

"A prudent wife is from the Lord."
SOLOMON.

BLEST be the day, which crowns that mutual love,
Unerring Wisdom first ordain'd above,
What native instinct, or exterior charms,
First rais'd the tumult of love's soft alarms?
What sweet inducement taught the breast to move,
The soul to languish, and the heart to love?
'Twas winning piety and sense conjoin'd,
That spoke the innate beauties of the mind:
Cementing Friendship lent her gentle aid,
And crown'd the happy choice that prudence made:
Spontaneous efforts fann'd the mutual fire,
And grace inherent sanctify'd desire.
May heav'n propitious bless you from above,
And crown with many a pledge your mutual love,
The father's virtues in the boys be found,
The mother's graces in the girls abound:
Maria's charms include whate'er we know,
Can heighten joy, or soften care below;
Her sweet converse shall soothe thy future hours,
And strew the rugged path of life with flow'rs;
Thy constant bliss shall all her care employ,
And her bright viriue teach thee how to die!
Her gentle hand support thy drooping head,
When all the joys of human life are fled.
The great first Cause, the Sire of heav'n and earth,
Who gave all animated being birth,

Saw Adam solitary—saw him grieve,
And want the sweet society of Eve;
Her new-made form redoubled all his joys,
And heightened ev'ry charm of Paradise.
The world, without a soft congenial mind,
Is but a tiresome medley of mankind;
And heaven, to make the draught of life go down,
Has, in the cup of frail existence, thrown
Those fair companions of our leisure hours,
Whose tender minds refine our mental pow'rs;
Whate'er we wish below to charm the mind,
We in a virtuous woman richly find.
The highest point to which our passions move,
Is to be truly lov'd—and fondly love.
Of all the joys that God to man has giv'n,
A happy marriage most resembles heav'n!
Of all the plagues that language e'er could tell,
It's sad reverse the most resembles hell!
If love and harmony you would preserve,
Avoid, by carefull steps, that fiend Reserve:
Let both alike with conscious pleasure see,
A gen'rous mind from false deception free,
Let both in each a meet companion find,
Indulgent, tender, affable, and kind;
Devoid of art, let each attempt to prove,
A greater warmth of undissembled love:
In joy, in sorrow, or in pain or ease,
Let each alike be studious how to please—
In ev'ry trial take an equal share,
Each bear a part, and strive to lessen care.
Your setting sun, when life's short day is o'er,
Shall rise unclouded, and go down no more;
His genial rays shall ev'ry care destroy,
And stamp eternal all your future joy,
In that blest clime where suns revolve no more,
And saints with seraphim their God adore.

W. H.

THE CHRISTIAN ADDRESSED BY HIS WATCH.

BELIEVER, when beholding me,
An emblem of thyself here see!
My springs are hid from outward shew,
My ticking pulse conceal'd from view;
And yet my face the hours disclose,
Th' effect appears, tho' hid the cause:
My work admitting no delay,
I constant serve thee night and day.

So Christian, let thy inward light
Enjoy'd in Christ, appear in sight!
Let outward works to all proclaim,
Thy faith unfeign'd in Jesu's name!
For surely faith in Jesu's blood,
Will te ch to love the thing that's good!
What God hath join'd let none div de,
No tree that's good its fruit can hide:
But let not works assume Christ's place,
Thou'rt justify'd alone by grace.
Thus Faith and works in Love agree,
This lesson, Christian, learn of me.

EPITAPH

ON SAMUEL LOVE, A. M. IN BRISTOL CATHEDRAL.

WHEN worthless grandeur decks th' embellished urn,
No poignant grief attends the sable bier,
But when distinguished excellence we mourn,
Deep is the sorrow, genuine the tear.

Stranger! shouldst thou approach this awful shrine,
The merits of the honour'd dead to seek,
The friend, the son, the Christian, the divine,
Let those who knew him, those who lov'd him, speak.

Oh! let them in some pause from anguish say,
What zeal inspir'd, what faith enlarg'd his breast,
How soon th' unfetter'd spirit wing'd its way,
From earth to heav'n, from blessing to be blest!

THE

UNIVERSALIST'S MISCELLANY

FOR AUGUST, 1800.

NATURAL HISTORY.

FROM our former observations it is evident, that both the earth and the sea appear to be in a state of continual change.

The earth is the common storehouse that supplies continual subsistence to men, animals, and vegetables. But the matter which is thus derived from it is soon restored again, and laid down to be prepared for fresh mutations.

The transmigration of souls, an ancient doctrine, which at this day prevails much in the East, is doubtless false and whimsical; but nothing can be more certain than the transmigration of bodies. The spoils of a savage beast, or of the most contemptible reptile, may go towards the formation of the greatest king; and, on the contrary, as Shakespear observes, particles of the body of Cæsar may be employed in stopping a beer-barrel.

Changes are daily taking place in all animated nature, besides which, the internal fires of the earth, the deviation of its rivers, the falling of its mountains, and the filling up of its vallies, are daily altering its surface; so that modern geography cannot, oftentimes, recognize the rocks, the hills, and vallies which history once described.

But the changes which happen upon the surface of the earth, are generally slow and gradual in their progress. On the contrary, those of the sea are so rapid, violent, and perpetual, that inquietude seems as natural to its waters as fluidity itself is.

As the ocean is continually changing, and labouring internally, it may be presumed that it produces great changes upon those parts of the earth which are most subject to its influence, particularly upon its shores. And this is indeed the fact, for it is perpetually making considerable alterations either by overflowing its shores in one place, or deserting them in another: by covering over whole tracts of country, that were cultivated

and peopled, at one time, or by leaving its bed to be appropriated to the purposes of vegetation, and to supply a new theatre for human industry at another.

In this struggle betwixt the earth and sea for dominion, the greatest number of our shores seem to defy all the rage of the waves, both by their height, and the rocky materials of which they are composed. The coast of Italy for instance, are bordered with rocks of marble of different kinds, the quarries of which may easily be distinguished at a distance from the sea, and appear like perpendicular columns of the most beautiful kinds of marble, ranged along the shore. In general, the coasts of France, from Brest to Bourdeaux, are composed of rocks; as are those of Spain and England, which defend the land, and only are interrupted here and there to give an egress to rivers, and to grant the conveniences of bays and harbours to our shipping. It may be in general remarked, that wherever the sea is most violent and furious, there the boldest shores, and of the most compact materials, are found to oppose it.

There are many shores which are several hundred feet in perpendicular height, against which the sea, when swoln with tides or storms rises and beats with inconceivable fury. In the Orkney Isles, where the shores are thus formed it sometimes, in a storm, rises two hundred feet, and dashes up its spray, together with sand, and other substances, upon the land, like showers of rain.

From hence we may conceive how the violence of the sea and the boldness of the shore, may be said to have made each other. Where the sea meets no obstacles, it spreads its waters with a gentle swell, till all its power is destroyed, by wanting depth to aid the motion. But when its progress is checked in the midst, by the prominence of rocks, or the abrupt elevation of the land, it dashes with all the force of its depth against the obstacle, and forms, by its repeated violence, that abruptness of the shore which confines its impetuousity.

Where the sea is extremely deep, or very much vexed by tempests, it is no small obstacle that can confine its rage; and for this reason we see the boldest shores projected against the deepest waters, all less impediments having been long before surmounted and washed away. Perhaps of all the shores in the world, there is not one higher than that on the west of St. Kilda; which, upon admeasurement, has been found to be six hundred fathoms perpendicular above the surface of the water. Here also, the sea is deep, turbulent, and dreadfully agitated with storms; so that it requires great force in the shore to oppose its violence.

In many parts of the world, and particularly upon the coasts of the East Indies, the shores, though not high above water, are generally very deep, and consequently the waves roll against the land with great weight and irregularity. This rising of the waves against the shore, is called by mariners, *the surf of the sea*; and in shipwrecks is generally fatal to such as attempt to swim on shore. In this case, no dexterity in the swimmer, no float he can use, neither swimming girdle nor cork-jacket will save him; the weight of the superincumbent wave breaks upon him at once, and crushes him with certain ruin. Some few of the natives, however,

have the art of swimming, and of navigating their little boats near those shores, where an European is sure of instant destruction.

In places where the force of the sea is less violent, or its tides less rapid, the shores are generally seen to descend with a more gradual declivity. Over these the waters of the tide steal by almost imperceptible degrees, covering them for a large extent, and leaving them bare on its recess. Upon these shores, as before observed, the sea seldom beats with any great violence, as a large wave has not depth sufficient to float it onwards, so that there are only to be seen gentle surges making calmly towards land, and lessening as they approach.

As the sea, in the former description, is generally seen to present prospects of tumult and uproar, here it more usually exhibits a scene of repose and tranquility. Its waters when surveyed from the precipice, appear of a mudy greenish hue, arising from their depth and position to the eye; when regarded from a shelving shore, near the colour of the sky, and seem rising to meet it. The deafening noise of the deep sea, is here converted into gentle murmurs; instead of the water's dashing against the face of the rock, it advances and recedes, still going forward with but just force enough to push its weeds and shells, by insensible approaches, to the shore.

Beside these already described, there are still other shores, which either have been raised by art to oppose the approaches of the sea, or from the sea gaining ground are threatened with eminent destruction.

The sea being thus seen to give and take away lands at pleasure, is, without question, one of the most extraordinary considerations in all natural history. In some places it is seen to obtain the superiority by slow and certain approaches; or, to burst in at once, and overwhelm all things in undistinguished destruction; in other places it departs from its shores, and where its waters have been known to flow, it leaves fields which are soon covered with the most beautiful verdure.

The formation of new lands, by the sea continually bringing its sediment to one place, and by the accumulation of its sands in another, is a circumstance easily conceived of. We have had many instances of this in England. That fine flat country in Lincolnshire, called Holland, was produced in this manner: and the sea is receding still along that coast, so that the inhabitants of that part observe continually new and valuable lands added to their former possessions. That tract of country betwixt Lincolnshire and Norfolk, called the Wash, and which for centuries has been overflowed at high water, is gradually rising. The sea does not now cover the extent of it which it formerly did, and even where it continues to overflow, the water is less deep than formerly. Probably, therefore, in a few years, by a little help from human industry, there will be a considerable portion of rich land recovered from the ocean to the use of man, in this part. The Dogger Bank, a well known sand betwixt England and Holland, receives fresh accumulations every day, so that in time the place may probably become habitable earth.

We could mention many other places where the sea has been known to recede and leave considerable portions of habitable land; but a great

part of Holland exhibits the most remarkable instance of this: for this country appears almost universally to have been in former days overflowed by the sea. Buffon says, that the surface of the earth in Holland is below the level of the sea. "I remember (says he) upon approaching the coast, to have looked down upon the country, as into a valley." Some part of our own country exhibits the same appearance. I have seen, when standing upon Dimchurch Wall, in Rumney Marsh, that the sea has, at high water, appeared ten or fifteen feet higher than the land within.

The industry of the Dutch people is incredible; they have embanked their territory at vast expence, and with continual labour and care are forced to keep up their dams in order to prevent the sea from reclaiming its ancient possession.

The large province of Jucatan, a peninsula in the gulph of Mexico, is said to have been formerly a part of the sea; this tract, which stretches out into the ocean an hundred leagues, and is above thirty broad, is every where, at a moderate depth below the surface, composed of shells, which shew that its land once formed the bed of the sea.

Thus numerous are the instances of new lands having been produced from the sea, which is brought about two different ways; first, by the waters raising banks of sand and mud where their sediment is deposited, and, secondly, by their relinquishing the shore intirely, and leaving it to the industry of man.

But as the sea has been thus known to recede from some lands, so has it, by fatal experience, been found to encroach upon others; and probably these depredations on one part of the shore, may account for their departure from another; for the current which rested upon some certain bank, having got an egress in some other place, it no longer presses upon its former bed, but pours all its streams into the new entrance, so that every inundation of the sea may be attended with some correspondent derelition of another shore.

However this may be, there are instances of the sea having buried whole provinces in its bosom. Many countries which have been thus destroyed, still bear melancholy witness to the truth of history, which relates their inundation, and the remains of houses, churches, and castles are yet perceived at the bottom of the water.

One of the greatest inundations which have happened in England is that which formed the Godwin Sands, by overflowing the vast estates of Earl Godwin. Those sands are well known to those who navigate the English Channel. They are very dangerous, and have swallowed up many gallant ships.

In the year 1546 an eruption of the sea destroyed an hundred thousand persons in the territory of Dort; and a yet greater number round Dullart. In Friezland and Zealand there were more than three hundred villages overwhelmed, and the ruins continue to be seen at the bottom of the water in a clear day. The Baltic Sea has, by slow degrees, covered a large part of Pomerania, and, among others, destroyed and overwhelmed the famous port of Vinetta. In the same manner the Norwegian Sea has formed several little islands from the main land, and

still daily advances upon the continent. The German Sea has advanced upon the shores of Holland, near Catt, so that the ruins of an ancient citadel of the Romans, which was formerly upon this coast, are now actually under water. And it is a fact well known, that in the bay of Brighthelmstone, in Sussex, and especially at the town of Brighton, the sea is continually encroaching upon the land, and yet the cliff is from twenty to forty or fifty feet in height along that shore. The depredations which the sea commits at this place, are owing to the vast weight of the waves, which, in a strong south-west wind, come in from the Atlantic, and fall with incredible force upon the land. I myself remember a large and massy battery for heavy cannon, being torn up, overturned, and destroyed, by the prodigious force of the sea, at Brighton.

To those we might add many more instances from our own historians, or those of other countries, all of whom abound in them——but these may suffice.

There are some shores on which the sea has made temporary depredations. It has overflowed a country, and after remaining perhaps some ages, it has again retired of its own accord, or been driven back by the industry of man. The Isle of Ely, in the days of the venerable Bede, about a thousand years ago, was one of the most delightful spots in the whole kingdom. It was not only richly cultivated, and produced all the necessaries of life, but grapes also that afforded excellent wine. The accounts of that time are copious in the description of its fertility; its rich pastures covered with flowers and herbage; its beautiful groves and wholesome air. But the sea, breaking in, overwhelmed the whole country, took possession of the soil, and totally destroyed one of the most most fruitful vallies in the world. Its air, from being dry and healthful, became most unwholesome, and clogged with vapours; and the small part of the country, which, by being higher than the rest, escaped the waters, was soon rendered uninhabitable from the noxious vapours of the neighbouring parts. Thus the whole continued under water for some centuries; till, at last, the sea, by the same caprice which had prompted its invasion, began to abandon the country in like manner. It has now continued, for some ages, to relinquish its former conquests; and although the present inhabitants cannot boast the luxuries of the former, yet they find ample means of subsistence. The country is continually improving in air, soil, and productions; and the fenny parts are yearly retrenched, and brought more into cultivation by the industry of the inhabitants in draining them.

Although history be silent as to many other inundations of the like kind, where the sea has overflowed the country and afterwards retired, yet we have numberless testimonies of another nature that prove it beyond the possibility of doubt; namely, those numerous trees that are found buried at different depths in places where either rivers or the sea have overflown. Buffon says, that, at the mouth of the river Ness, near Bruges, in Flanders, at the depth of fifty feet, are found great quantities of trees, lying as close to each other as their branches will let them. The trunks, the branches, and the leaves are in such perfect preservation,

that the particular kind of each tree may be instantly known.—— Something more than five hundred years ago this very ground was known to have been covered with the sea; nor is there any history or tradition of its before that time having been dry ground, which yet must have been at some time the case. Like appearances occur not unfrequently along our own coast. I have seen in Pevensey Level, and in other marshy places near the sea, in Sussex, many different trees lying horizontally at the depth of from four to ten or twelve feet, under the surface of the ground. These were discovered in cutting ditches for the drainage of the marshes. I observed also that they uniformly laid with their heads towards the sea.

Thus we see lands flourishing in verdure, producing large trees of different kinds, overwhelmed by the sea. We see this capricious element depositing its sediment often to a great height. We see it again, after it has sunk the land so deep beneath its slime, retiring from the same coasts, and leaving that habitable which it had before destroyed. All this is surprising, and, perhaps, instead of endeavouring to assign the cause, it will become us more to rest satisfied with the fact.

TO BE CONTINUED.

LETTER TO A FRIEND,

ANSWERING QUERIES ON THE RESTORATION.

CONTINUED FROM OUR LAST.

I PROCEED to the second instance which I proposed noticing. It is my opinion that all the iniquity that ever existed from the foundation of the world to the time of the breaking off of the Jews, did not equal the rebellion and obduracy of that people; yet even to that people, to the murderers of the Lord Jesus, was the gospel sent—God determined to make use of every mean, which was consistent with the freedom of their will, to effect their happiness; but though the means made use of were ineffectual, did God entirely give them up, and cease to desire and seek their happiness? No; I affirm he did not.—It is true, he concluded them all in unbelief—he gave them up into the hands of their enemies, to be exposed to the severest calamities; but it was, as Paul affirms, that he might have mercy upon all; they were still beloved for the father's sakes; all God's severity towards them is intended to subserve his gracious designs respecting them. Well might the apostle exclaim while contemplating these things, (Rom. xi.) "O the depth both of the wisdom and knowledge of God! how unsearchable are his judgments!" I hope you will not pass over those things without careful investigation: indeed, my friend, I have more confidence in your integrity and nobleness of soul, which induces me the more chearfully to bring them before you; but the time would fail me to mention all the divine promises upon this subject. We read in Ezek. xvi. that God will restore Sodom and her daughters, Samaria and her

daughters, Jerusalem and her daughters; that though he took them away as he saw good, (observe, goodness had to do with their removal) yet he will as certainly effect their recovery. In like manner God hath spoken by his prophets in every age since the world began. In the New Testament the doctrine of the restoration is not only stated, but also the means by which it shall be effected, and the happy consequences represented: so that this truth is not so obscurely hinted at as you imagine; but having trod the same ground, I know why it appears so obscure—it is because we have been long accustomed to think and look at things differently.

Did we carefully observe the divine conduct, trace the footsteps of infinite wisdom, justice, and goodness, we should discover the divine hand stretched forth for the prevention, (so far as consistent with the freedom of rational intelligences) and removal of sin. For what purpose were the angels which sinned cast down to Tartarus, was not one thing which justice had in view in casting them down the preventing the spreading of the contagion? For what end did God destroy the old world, but that he might put a stop to the horrid scenes of iniquity which then prevailed? Why is the life of man contracted by the allwise parent of nature to the narrow limits of seventy years, but to weaken the force of temptation, that man, being made sensible of his frailty, the emptiness of all sublunary things, might be induced to set his hope in God? For what end doth the *Most High* cut short the lives of his rational offspring in the flower of their days, by so many different calamities, but because he knows where they suffered to continue they would heap up wrath against the day of wrath. So *he* shut up the Jews in unbelief, and gave them up into the hands of their enemies, for what end? that he might annihilate them, or damn them to all eternity? No, but with a view to their recovery, "that he might have mercy upon all," saith the apostle. It is on this ground, and on this only, I conceive, we can account for the many awful imprecations of the servants of God upon his and their enemies: for instance the various expressions of this kind in the Psalms, and the cry of the souls under the altar: reconcile, if you can, their conduct with the fear of God and the spirit of Christ, upon any other ground. Indeed, my friend, you will find this no easy task. You cannot shew their conduct to be consistent, unless you admit with the Psalmist, that mercy hath to do with the rendering to every man according to his work; but if the notion of endless punishment be true, I see not how mercy can ever operate in the giving every man according to his works.

You remark, that "Reason has often suggested why did not God prevent sin, having power to have done it, and to have carried on his designs without the introduction of so much disorder?" Undoubtedly if we speak of God's power, nothing could, or ever can, be too hard for him, for his power is infinite; but I will affirm, and I think I am authorized by evidence, that God could not have prevented sin without destroying the freedom of his creatures, whereby his glorious purpose of making his creatures happy by choice, and the free exercise of their powers, had been frustrated. God formed his creatures moral agents, rational intelligences, fixed them in such a state as afforded opportuni-

for the developement of their powers, made them arbiters of their own actions, gave them opportunity of learning to choose good and refuse evil by the lessons of experience: whereas all compulsion offers voilence to freedom, and degrades rationality. Herein the wisdom and goodness of God are rendered wonderfully conspicuous, that all the plans of divine government, for the removal of evil, for the complete happiness of the creation, have operated, will continue to operate and be completely carried into effect in perfect unison with the liberty of the creatures. Hence the gospel is never made effectual in any soul, whatever some persons may say, by compulsion, but by allurement; the soul being led to see the real value and excellency thereof, and on that ground to believe and obey it. For any man to demand why infinite wisdom and goodness did not continue creatures always in a state of happiness, whether they were willing or unwilling to embrace the means of happiness, discovers ignorance of the ways of God with men, and of what constitutes the happiness of moral agents, (*i e.*) love by free choice. These remarks I submit to your serious consideration: and pray remember that as reason has been much perverted, what it may seem to suggest must be brought to the test of evidence, and decided by facts. To suppose the universal restoration is supported on as weak a basis as what you call the suggestion of reason, is to suppose its friends no better than mad men, or enthusiasts; but if you examine, you will find, that the well informed Universalist does not decide without the most substantial evidence.

You next express your wonder what my motives can be for desiring to promulgate this doctrine. You could not start a question which I am more desirous of discussing. If the doctrine for which I am an advocate can, upon impartial grounds, be fairly proved incapable of practical utility, let it sink into oblivion; but if it be calculated to ennoble the soul, to raise lofty conceptions of God, to produce every thing that is consolatory, to influence to all holy obedience, then let it spread from one end of God's wide domains to the other, till its divine influence be felt by every creature, and God be all in all.

1. The universal and unchanging love of God to his lapsed creatures, leads my mind to such enlarged conceptions of the being who made and governs the world, as my former ideas were incapable of producing. However confirmed I might formerly be, that the love of God to his elect was immutable, prior to my present views, I really thought that his design of making all his creatures happy would be eternally frustrated, or that the folly of finites would finally prevail over the wisdom of the *infinite*; but now to my abundant joy I clearly see that what God doth, wills, or purposes, shall stand, without either addition or diminution, which shews how superior his nature is to all influence, either of sin or the creature: besides, his unwillingness to afflict and grieve the children of men, is a proof that he hath a gracious end in afflicting them, or that love is at the bottom of all the chastisements which he inflicts. Thus, upon the ground of the universal doctrine, God appears lovely in all his works and ways.

2. The doctrine in question harmonizes the various parts of divine evelation, relative to the character, works, and ways of God, and proves

the whole to be worthy of him who made and governs the world: this the advocates for endless punishment can never do, with all the reasoning they are master of, until they abandon that horrid doctrine.

3. It furnishes those who receive and are under its influence, with such powerful arguments against infidelity, that scourge of the Almighty, as are calculated to silence the infidel and drive him from the field.

4. The above doctrine presents the example of God, in his dealings with his creatures, as every way worthy of our imitation, making it fully evident that what he requires of us, in our conduct toward others, is realized in his conduct in perfection. He requires us to love unceasingly our enemies, and demonstrate it by doing them good; if our enemies hunger to feed them, to bless and curse not; but if that doctrine be true which supposes that God will in a future state cease to love, or seek the happiness of his rebellious creatures, how will his conduct realise his own injunctions, or be a fit example for our imitation? Would not, in that case, the divine conduct be made to resemble the conduct of a priest I once heard of, who would tell the people that they were not to do as he did, but as he said? But if we admit the doctrine I am contending for, no such thought can be entertained by us of the God of holiness; on the contrary, we shall see that he supports all his injunctions by his own conduct towards his creatures. He calls us to exercise love, mercy, and forgiveness, that we may resemble him, from whom love, mercy, and forgiveness flow, and will never cease to flow, while any objects continue to need the communication of them.

5. It is on the ground of the Universal doctrine, and, I conceive, upon that ground only, that a reconciliation can be effected between those two leading parties of professed Christians, the Calvinists and Arminians.

Strange it is that serious persons do not more generally discover that both are right and both wrong. I cannot see how we can consistently with the Scriptures question the truth of the leading point for which Calvinists contend, namely, the immutability of the divine counsel, purposes, and designs; or doubt the truth of the leading idea of Arminians, namely, that Christ died for all mankind. Though neither of these parties will admit the truth of the other's position, yet they cannot completely refute each other; both have evidence from Scripture to support them, yet they do not perceive that their leading ideas are consistent with each other; the friendly Universalist steps in to act a mediatorial part between the contending parties, to bring together, and harmonize those, for whom hope and charity united could before do no more than leave them as they were. Ah! friendly, and godlike system, prove to the Calvinist that he may retain what is excellent, valuable and glorious, in his system, yet admit that Christ died for all: prove to the Arminian that he may maintain the love of God, and the death of Christ, in all their extent, yet believe in the immutability of JEHOVAH'S counsels, purposes, and designs. (For further information on this subject see Letters on Election, in the Universalist's Miscellany.)

Finally, my friend, this doctrine is not only calculated to ennoble the soul with exalted ideas of God, to justify his ways to men, to harmonize his

sayings and dispensations, to unite contending parties, and produce oneness among the saints; but also to the sensible sinner it affords light in the midst of darkness, for, instead of exhibiting to his view a wrathful furious being, it places before him a loving, kind, compassionate God, replete with mercy, who does not totally forsake his creatures on account of their enmity and ingratitude to him; but who follows them with loving kindness and tender mercy, taking every step for their recovery, that infinite wisdom, power, and goodness can devise, to operate in consistency with the freedom of the human mind. Oh! how calculated is such a view of the divine goodness to melt the obdurate, to conquer the enmity of the human mind. The views which Universalists have of subjects are calculated to be of the greatest practical utility. What ardent love to the human race do they inspire! what sympathy with all who are in a state of suffering! what forbearance and kindness do they produce! what strong desire of the happiness of others! Instead of inflating the mind with pride and self complacency, prompting Christians to think highly of themselves, and look down with contempt on others, it teaches humility and love to all, it constrains those who are under its influence to take by the hand their fellow men, yea their most inveterate enemies, and pray them, in Christ's stead, to be reconciled to God. This divine truth instead of leaving the mind barren and lifeless, the soul in a state of supineness, is calculated to produce the greatest mental exertion, to ravish the soul and assimulate it into the likeness of Christ. A system so excellent in its nature, so benevolent in its object, so happy in its consequences, must necessarily inspire the Universalist with increasing desire for its promulgation, furnish him with abundant matter for fervent prayer, in full assurance that, sooner or later, the effects of the redeemer's death shall be experienced by every soul of man, and lead him to exult with the poet, when he says,

"That vast unfathomable sea
Shall swallow all of Adam's line,
And every soul of man shall be
For ever lost in love divine."

Now, my friend, I submit what I have written to your serious examination, and propose for your deliberate consideration, the benevolence of God in as often shortening the life of man; his promise to Abram, that in him all the families of the earth should be blessed: mark the absolute nature of that promise, "shall be blessed." Examine the promises of restoration contained in the prophets, for God hath spoken thereof by all his prophets: in particular those which relate to the restoration of Sodom, Samaria, and Jerusalem. Although the former hath for ages remained an entire desolation, yet God will restore them. The word hath gone out of JEHOVAH'S mouth in righteousness, and shall not return, or be reversed, that every knee shall bow, and every tongue swear to him; which implies reconciliation and subjection: yea, shall say, that in him they have righteousness and strength. Look at the case of Nebuchadnezzar, how he was humbled, and what a confession he made of the true God: hence learn whoever walks in pride he is able to abase: and you know that the reason why sinners do not seek after God

is because of the pride of their countenances. The apostle declares that Jesus is able to subdue all things to himself. These are but hints; I have not opportunity to enlarge.

I remain, with the sincerest affection,

Yours, &c.

WISBEACH. J. BELL.

LIFE

OF

MR. JOHN HOWARD.

CONTINUED FROM PAGE 210.

WE have attended our great philanthropist in his labour of love till his return from his first foreign tour in 1777, when he published his *State of Prisons, &c.* At the conclusion of this piece he pledged himself, if the legislature should seriously engage in the reformation of our prisons, to take another journey through the Prussian and Austrian dominions. Accordingly in 1778, he began his promised tour, and visited the intended countries, taking also the free cities of Germany in his way: he likewise extended his journey through Italy, and revisited countries which he had seen before. He returned early in 1779, and in 1780 he republished his *State of Prisons.* The observations which he had made in his last tour were added, as an appendix, together with some remarks concerning the management of prisoners of war, and of the convicts in the Hulks on the Thames.

In inspecting the prisons at Florence, he was accompanied by Dr. Targioni, who had been appointed by that benevolent prince, the Grand Duke of Tuscany, inspector of the hospitals, with an order to report any beneficial improvements which Mr. Howard thought might be made in them. Indeed, both this prince and Sir Horace Mann, our ambassador at Florence, paid him every attention, and lent him every assistance that was due to one whose sole pursuit was the alleviation of the misery of the most wretched part of mankind.

It was in his return from this tour that he visited Dunkirk, Calais, and Bruges, in order to alleviate the distress of his captive countrymen, and procure redress to their grievances. At the same places he did not neglect the hospitals and prisons, nor forbear to relieve the distresses of the unhappy objects confined in them by sickness, or by the iron hand of law. His conduct, at this time, and that of the French government also, in giving him liberty to do it, present an exhilarating instance of the triumph of Christian benevolence over the cruelties of war, the folly of religious prejudices, and the deep-rooted antipathies of rival nations.

If the example of one man had such an influence upon the government of a nation, then in actual warfare with Britain, what would be the effect, if all Christains, like Howard, were to demonstrate that real

religion consists more in doing good to men, than in strenuous contention for any mysterious dogma.

On his return to England in January 1779, we find him laying an account of his poor captive countrymen before the commissioners of the sick and wounded seamen, and soliciting their assistance in his intended visit to *French* prisoners of war, confined in different parts of this kingdom. From these gentlemen he readily procured letters, which threw open all the prisons to his inspection, and enabled him to procure whatever information he was desirous to obtain, to ameliorate the horrors of captivity to our enemies.

Thus assisted, our philanthropist proceeded in the prosecution of his benevolent designs; and during the same year examined the prisons in Plymouth, Bristol, Winchester, Horton, Deal, Carlile, Pembroke, Chester, and Liverpool, and in several parts of Scotland, and Ireland. In these visits he did not confine his humanity to mere inquiry into the calamities he was endeavouring to redress: he procured the release of several persons, especially boys, who were confined, after their acquittal by law, for the fees of office. Some of the more humane he prevailed with to compound, to the more inflexible he paid their full demands. Most of these unhappy persons were shivering in filth and nakedness; some were ill with the small pox; others sinking into consumptions, and several had wives and children who were starving around them. The most he could do with clerks of the peace, and other officers concerned, was, as before observed, to persuade them to compound for their demands. With some sheriffs, however, he prevailed to have these children of misery and dispair released without such inhuman demands.

Mr. Howard was as far from being backward in bestowing the assistance of his property as of his labour and his thoughts. He seems hardly ever to have entered the walls of a prison without dispensing pecuniary relief to the objects of distress whom he found immured within its gloomy walls. When at Paris, we find him visiting the prison of the Grand Chatelet on those days when the allowance of the prisoners is most scanty; because, as he said, a small donation of wine, was, on those days, most acceptable. And when in Russia, also, he attended the horrible punishment of the *gnoot*, his liberality afforded all the consolation of which poor wretches, almost expiring under this cruel discipline, could be sensible.

But to return, the pious labours of the year 1779 were not yet finished by Mr. H. He had previously made much enquiry into the condition and usage of transports; but Mr. Eden's bill for restraints and punishments in lieu of transportation, which passed in the sixteenth of his present majesty, rendered the detail of abuses and cruelties in this department unnecessary; he therefore suppressed what might have excited indignation, without producing advantage. The wretched convicts, however, were not neglected by this patterns of humanity: he had searched into the needless oppressions and miseries of these unhappy persons, and had caused a parliamentary enquiry and reformation to take place on their behalf in the year 1778; and now, on his return from Ireland, in the month of November, he revisited the

Hulks at Woolwich, to see how far the regulations voted in the senate had been carried into execution.

In the same year an act of parliament was passed for the establishment of Penitentiary Houses in England; and Mr. H. was appointed by his majesty supervisor of the plan; an appointment which he accepted on condition that Dr. Fothergill should be his associate; to these was added George Whatley, Esq. treasurer of the Foundling Hospital.—The spot fixed upon by our worthy philanthropist and Dr. F. for the building, was a piece of ground at Islington, near where Pentonville Chapel now stands. In this view, however, they were opposed by Mr. Whitbread, who insisted that it should be erected on or near the Isle of Dogs. In this state of affairs, Mr. H. lost his worthy colleague Dr. Fothergill; and finding, after his death, no prospect of bringing the dispute to the issue he wished, he, in January 1781, resigned his supervisorship, by the following letter to Earl Bathurst, lord president of the privy council:

"MY LORD,

"WHEN Sir William Blackstone prevailed upon me to act as a supervisor of the buildings intended for the confinement of certain criminals, I was persuaded to think that my observations on similar institutions in foreign countries would, in some degree, qualify me to assist in the execution of the statute of the nineteenth year of his present majesty. With this hope, and the prospect of being associated with my late worthy friend, Dr Fothergill, whose wishes and desires upon this subject I knew entirely corresponded with my own, I chearfully accepted his majesty's appointment, and have since earnestly endeavoured to answer the purpose of it; but at the end of two years I have the mortification to find that not even a preliminary has been settled. The *situation* of the building has been made a matter of obstinate contention, and is, at this moment, undecided. Judging, therefore, from what is passed, that the further sacrifice of my time is not likely to contribute to the success of the plan, and being now deprived, by the death of Dr. Fothergill, of the assistance of a worthy colleague, I beg leave to signify to your lordship my determination to resign all further concern in the business; and to desire that your lordship will be so good as to lay before the king my humble request, that his majesty would be graciously pleased to accept my resignation, and to appoint some other gentleman to the office of supervisor in my place. I have the honour to be,

"My lord, &c."

When Mr. Howard resigned his supervisorship, he did by no means abate his zeal in the cause of humanity. He seemed, indeed, to consider his efforts to alleviate the miseries of criminals, and to better their moral characters, as a kind of mission from heaven, for which some have blamed him, and charged him with enthusiasm; but doth not every good gift come from above, from the Father of lights? And are not our opportunities, as well as abilities, to do good, afforded us from the same source? And also, are not our supports in doing good, derived

from divine influence! Where then is the enthusiasm of Howard? To me it seems highly rational, that, engaged in such a work—with such a devotedness to it—with such opportunities for its execution—that he should, through the habitual piety of his heart, ascribe the whole to the special direction of the Almighty. If those who charge him with *enthusiasm*, only mean thereby that warmth and energy of soul which is necessary for every man, to enable him to perform great and noble actions, then their charge is admitted; we do not even seek to qualify it; nay, it was an excellency in the character of Howard that he eminently possessed it.

That the direction and blessing of Providence were with him in his work, seems to have been an habitual persuasion of his mind; and we may justly doubt whether, without this consolatory idea, he could have supported his trials, and continued his exertions as he did.

On the death of his sister, he found himself possessed of all her property, consisting of a considerable sum of money, with a good house in Great Ormond Street. As for his son, he had long ago made every decent provision for that unhappy youth, which his melancholy case admitted of. He henceforth seemed to consider all that he possessed as forming a fund for the relief of the wretched objects who had so long been the subject of his attention. He therefore, so far from remitting in his labours, devoted himself more entirely to his work.

Wishing still to acquire some further knowledge of his subject, in 1781, he revisited Holland, and some cities in Germany. He also extended his tour to the capitals of Denmark, Sweden, Russia, and Poland; and in 1783 he traversed Portugal and Spain, and returned through France, Flanders, and Holland. The substance of all these travels was afterwards thrown into one narrative, which was published in 1784. He also published a curious Account of the Bastile, in octavo, that dungeon of despotism, which is now no more.

In 1782 and the following year, he also repeated his visits to the Hulks at Woolwich. On the last of these visits, finding some sickly felons, he immediately revisited the county gaol in Southwark, and others, whence they had been drafted; these, he found, had relapsed into their former state of loathsome negligence; and he had all his pains for their reformation to repeat.

TO BE CONTINUED.

CANDIDUS ON THE PERSON OF CHRIST.

CANDIDUS perceives that Sophronius does not yet understand him, which probably may be owing to his not having been sufficiently careful in the choice of words to express his meaning; though he thought he had avoided all ambiguity; but he suspects he was mistaken in this: therefore he begs leave once more to address his friendly antagonist.

TO SOPHRONIUS *.

SIR,

YOU are perfectly right in asserting that the being of God must ever remain invisible to creatures; in this I agree with you: and suppose that we can know nothing of him, but as he reveals himself in some medium adapted to our capacities. I also conceive that he hath revealed nothing to us concerning his abstract being, except that he exists and cannot be seen; but that all the manifestations which he hath afforded of himself have relation to creatures. Upon these points I know not that I have any controversy with you.

When I asked, "Is it impossible for the invisible God visibly to manifest himself?" I had no reference to his making the modus of his existence, or his abstract being, visible; but to his plainly revealing his relative character and designs, which I suppose could not have been made visible to the eyes of our understanding, but by divine revelation. I admit that the term *visible* is, when applied to the divine manifestations, to be taken figuratively.

When I asked the question, "Doth not all the fulness of the godhead dwell bodily in Christ?" I certainly did not use the words in the sense in which you have taken them; I had in view all the fulness of the divine spirit dwelling, substantially, in the man whom God hath made strong for himself.

I grant that all the works of God are images of his wisdom, power, and goodness, and that Adam, when placed at the head of the creatures, was an image of him as the governor of the world; but surely you will admit that none of the divine works, not even Adam, ever was so perfect an image of the Deity as his son Jesus Christ is.

Having explained what I understand by the fulness of the godhead dwelling bodily in Christ, perhaps you will admit that it dwells there that it may be manifested, or become visible to creatures, using the term visible figuratively.

* See U. M. vol. ii. p. 266.

If I confounded the literal and figurative sense of the term visible, it was unintentionally: I supposed, from the nature of the things to which it applied, the reader would make the distinction; but I supposed too much in this case, and thank you for marking the distinction, as it may prevent other readers from misconceiving my meaning.

I fully admit that the person of Christ is not at present visible to us; that there is no manifestation of him at present adapted to our senses; we view him with the eyes of the understanding—as he is made known by the gospel, and God in him as his truth and grace are revealed to us in the New Testament.

You say, "Truth will out;" it will, Sir; and I know of no method more likely to bring it out than friendly controversy: this, I trust, is my motive for writing, at any time, upon polemical subjects.

After all, I cannot perceive wherein we differ in our ideas of the person of Christ. If there be a real difference, and you will have the goodness to point it out, you may expect to hear further from,

Sincerely yours,

CANDIDUS.

LETTER III.

ON THE

ANTIQUITY OF THE UNIVERSAL DOCTRINE.

SIR,

I HAVE already attempted to prove the high antiquity of the Universal doctrine on two grounds of reasoning, which I conceive the Mosaic writings to furnish. First, the total silence of the law upon the subject of endless punishment, and its evidently teaching the doctrine of limited punishment and subsequent restoration. Second, the promises of Jehovah contained in those writings, which, when compared with corresponding passages in the New Testament, fully authorize the conclusion that the whole race of man will be restored to purity and happiness. I will now endeavour to prove that the Mosaic writings contain a third ground of reasoning in favour of our main argument.

If it can be shewn that the doctrine of endless punishment is utterly irreconcileable with the account which Moses gives of the character and perfections of Deity, but that the Universal Doctrine perfectly agrees therewith, it will follow that his account of the Deity may be argued from as a collateral proof, at least, of the truth and antiquity of Universalism. This is what I will attempt to shew *.

* As one leading design of the Scriptures is to make God known to his creatures, I think, the plain and positive declaration of Jehovah concerning his own character, perfections, and designs, furnishes direct and conclusive proof of the disposition from which he will act, and of

Moses besought the Lord to shew him his glory, (*i. e.*) I conceive those divine attributes which he glories in the display of, and the manifestation of which will redound to the immortal glory of his great name. In compliance with his request, we are informed Jehovah "passed by before him, and proclaimed, Jehovah, Jehovah God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands [of generations] forgiving iniquity, transgression, and sin, and that cutting off will not [totally] cut off*; visiting the sins of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation]." Exod. xxxiv.

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the ends which he will pursue in all his dealings with them; seeing it is impossible he should ever act contrary to his avowed character and attributes, or pursue ends unworthy of himself; but I have said, collateral evidence, that our opponents may not say we lay undue stress upon what they call mere inference and deduction.

* ונקה לא ינקה which our translators render, "And that will by no means clear [the guilty]," I have translated, "And that cutting off will not [totally] cut off;" for which I give the following reasons. 1. The common rendering flatly contradicts the context; for if God will by no means clear the guilty, or forgive guilty persons their iniquities, which is admitted on all hands to be the import of the phrase "clear the guilty," how is he a being "forgiving iniquity, transgression, and sin?" And how can the passage be reconciled with the general tenor of Scripture, respecting the forgiveness of sins? 2. My rendering agrees not only with the immediate context, but with all the circumstances related in the preceding chapters. Israel had sinned—God had threatened to consume them—Moses had interceded for them—Jehovah had condescended to afford fresh manifestations of his mercy——as a confirmation of which Moses desired to see his glory—and the Lord, to confirm his expectation of the divine favour being continued to guilty Israel, deigned to proclaim his name; but for him to declare, when proclaiming his name, that he would by no means clear the guilty, would be like nullifying all the previous declarations of his favour to his guilty people: on the contrary, for him to say, that cutting off he would not totally cut off—that he would punish in measure, but not exterminate, or cut off from all hope of mercy, would be a confirmation of his previous gracious declarations, and confirm the hope and confidence of Moses and the Israelites. 3. I conceive the rendering which I have given to be the literal import of the original. Parkhurst gives, as the leading idea of the word נקה *to clear, clear away*, as a city of its inhabitants; *to be utterly destroyed*, as by the curse of God. See his Hebrew Lexicon. 4. Our translators have sometimes rendered it *cut off*, (Zech. v. 3.) and *desolate*, (see Isa. iii. 26.) and I think they ought to have rendered it *cut off*, Exod. xxxiv. 7. On the whole, I think the word includes the idea of cutting off wherever it occurs; but it may be asked how this can be the case when it is used to express a person's being innocent, or clear from guilt. I answer, in that case it expresses all imputation of crime being cut off, or removed from the person. Again, it may be enquired how it can include the idea of cutting off, when it is used to express a sinner's being pardoned? I answer, because pardon is dispensed through the cutting off of a victim, and because the sinner who is pardoned has the charges cut off which before stood against him to condemn him.

6, 7. Upon which passage I would submit the following remarks to the reader's consideration.

1 Can the doctrine of endless punishment ever be reconciled with the divine character, as proclaimed by Jehovah himself to Moses? Is it consistent to suppose the being who declared himself merciful and gracious, and who is acknowledged to be unchangeable, can ever become so destitute of mercy, so estranged from every gracious principle, as to punish his offending creatures from mere principles of revenge and vindictive fury, and to make them the objects of his overwhelming wrath, implacable resentment, determined hatred, and unabating vengefulness, for the errors and crimes of a few years, to all endless eternity? Yet all this the doctrine of endless misery supposes. Can it be the part of mercy and grace to devastate a considerable part of the creation, to exterminate millions of rational creatures, to render their existence, and all the dealings of God with them, a mere blank, where nothing can be traced, unless it be the eternal waste made by his own hand, of millions of rational intelligences, formed by the Most High for his own glory? Yet this the gloomy doctrine of annihilation supposes. The being who can punish for no other conceivable purpose but to make miserable, or to exterminate the punished, must be full of something very different from mercy and grace, and can never be shewn to sustain the character which Jehovah proclaimed to Moses. From a being who declares himself full of mercy and grace, abundant in goodness and truth, knowing that he is infinite in wisdom and power, it is reasonable to expect the extirpation of sin and misery, and the confirmation of his creatures in purity and happiness, and that the punishment which he inflicts must be subservient to merciful and gracious purposes.

2. "Keeping mercy for thousands,—visiting the iniquity, &c. unto the third and fourth." The translators have supplied the word generation in the latter part of the sentence, they ought also to have done it in the former, as the words contain a direct contrast between the duration of mercy and the continuance of displeasure; the former is said to extend to thousands, the latter only to the third and fourth, and generations is as much implied in the one case as in the other. Hence we learn that the divine mercy is to the duration of divine wrath, in the proportion of thousands to three or four—a vast dissimilarity this, and much to the honour of the righteous Governor of the world. Something very different is implied in the doctrine of endless punishment: if that doctrine were true, the words of Jehovah should be reversed; it should be said, that he keepeth mercy for a few generations; but that he will visit for iniquity not only to thousands of generations, but to all endless eternity, in comparison of which thousands and even millions of millions of generations are as nothing: this would be a comparison infinitely dishonourable to God. I leave the reader to judge whether the supposition of endless punishment does not flatly contradict the above positive declaration of Jehovah.

3. "And that cutting off will not [totally] cut off." This clause, the rendering of which I hope I have already substantiated, goes directly to

prove that punishment will be limited, and not extended to absolute endless destruction, consequently can never be made to agree with either of the comparatively modern doctrines, that of eternal torments, or that of endless extermination, which suppose that cutting off the Lord will totally cut off, in opposition to his positive declaration to the contrary. Thus I conceive the antiquity of the Universal doctrine is countenanced by the proclamation which Jehovah made of his name to Moses.

That God will ever remain, and by all his dealings with his creatures prove himself to be, what his earliest promises intimated, and what the proclamation of his name already noticed expressed, appears, not only from the consideration of the unchangeableness of his nature; but also from the declarations which he made to Moses, see Exod. iii. 14. The first is אהיה אשר אהיה I WILL BE THAT I WILL BE *. All his promises and gracious declarations are intended to inform his creatures what he will be to them, and his declaring "I will be that I will be," shews that he is above all influence—that his designs cannot be nullified by the conduct of mortals—that he will display his absolute sovereignty by carrying them all into effect. The second is, Jehovah's adding, after he had said, he was the God of Abraham, Isaac, and Jacob, "This is my name for ever, and this is my memorial unto all generations." This shews that throughout all ages or periods, he will act in pursuance of his promise to Abraham, Isaac, and Jacob, that in them and in their seed all the families of the earth shall be blessed; and that this shall be his memorial whereby his truth and sovereign authority shall be known unto all generations or nations.

I remain, dear Sir,

Yours, &c.

PHILALETHES.

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* Our translators have rendered אהיה אשר אהיה *I am that I am*; but אהיה is the future tense of היה, *to be*, therefore cannot mean *I am*; but must mean *I will be*. The common rendering expresses nothing that is peculiar to God in distinction from every other being, as any being may say with truth, I am that I am, for every being is what he is; but the rendering I have adopted expresses what is peculiar to God, what no other being in the universe can with propriety apply to himself, for none but the *Most High* can say, *I will be that I will be:* and this rendering agrees best with the context, which treats, not of the abstract nature of *Deity*; but of his manifesting himself in order to his accomplishing his promises.

CRITICISM ON ACTS IV. 28.

SIR,

THE following quotation is taken from Emlyn's Tracts, page 255. by inserting it in your Miscellany for the investigation of your readers, you will oblige,

Yours, &c.

A READER.

INDEED that text (Acts, iv. 27, 28.) as translated, may mislead some to think that God determined the rulers to crucify Christ; but if the nominative case be placed before the verb, as is natural, the true order of the words will be thus——

"Both Herod and Pontius Pilate were gathered together against this holy child Jesus, whom thou hast anointed to do what thy hand and thy counsel determined to be done."

The last words, "to do what thy counsel determined," may relate to Christ, and not to the wicked rulers.

DIFFICULTY ON THE RESURRECTION.

SIR,

BEING one day in company with some pious friends, our conversation took a turn on the Resurrection. I stated our views, relative to the resurrection of the saints at the beginning of the Millenium, and the general resurrection at the end thereof. A person present brought an objection to this view of the subject from Job xiv. 10—12. "But man dieth, and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: *till the heavens be no more they shall not awake, nor be raised out of their sleep.*" I supposed this text related to the general resurrection, without having any reference to the first resurrection, Rev. xx. 4. But he contended that the word *man* was an aggregate term, including the whole of mankind, as in the first verse, "Man that is born of a woman," &c. &c. intends the whole of the human race. And therefore Rev. xx. 4. must not be taken in a literal, but in a figurative sense—I should be glad to see some observations on this subject.

Yours, &c.

T. PAYNE.

A FRIENDLY ADDRESS TO DEISTS.

CHILDREN OF REASON,

YOU believe that there is one God; so far you do well: but why do you not believe in Jesus Christ whom he hath sent? No doubt you suppose you have reason for your unbelief; but you think yourselves capable of being mistaken, therefore ought to shew yourselves open to conviction, and to examine with candour every rational argument which the advocates for Christianity make use of in defence thereof: I think you are mistaken, and hope you are capable of being convinced of your error: hence I take the liberty of addressing you. I mean not to abuse you, to charge you with crimes which belong not to you; but wish to reason calmly with you in that spirit of love which one man ever ought to manifest to another; if you should still continue to think that the mistake is on my side, I hope you will be kind enough to answer my Address, and seek to convince me of my error, not by ridicule and banter, but by sober argument; in that case you may depend upon my paying a candid attention to what you may allege in favour of infidelity; for be assured that the discovery and promotion of TRUTH is my only object.

If the miracles which we say were wrought by Jesus of Nazareth were not real, how was it that his vigilant adversaries, who had full opportunity of scrutinizing them, were incapable of detecting the imposture? The Jews never attempted to deny the reality of his miracles, which they most certainly would have done, had not the evidence of their reality appeared to them, prejudiced as they were against him, incontrovertible? If the history of the miracles of Jesus be as well attested as any other history, which is admitted by you to be authentic, which I think many able writers have proved to be the case, if even those men who were on the spot at the time he professed to work them, who would have been glad to have disproved them had they been able, tacitly admitted their reality by not making the attempt, which appears to have been the case, how can their reality be reasonably questioned by you? If it be unreasonable to deny the reality of the miracles of Jesus, it must be reasonable to believe that he was sent by God, and that the gospel is of divine authority, as nothing but divine power could enable him to perform such mighty works. You say, miracles could not be wrought, because they would be a violation of the established order of nature. How dare you assert that he who established the order of nature has no right, in any case, to depart from that order?—that he could not, for important purposes, operate contrary to the usual course of things? Why will you set your wisdom in

opposition to his, and limit the operations of his power? Are you quite sure that miracles are a violation of the laws of nature? I deny that they are, and assert them to be operations above the power of nature, without any violation of her established laws. You object to miracles because you have seen none wrought in your day; but you do not object to the original formation of the different species of animals by an invisible being, though you have seen no new species of them formed since you were born; herein you are not consistent, as the objection would be of as much weight in the one scale as in the other. I entreat you seriously to consider this.

Some of you are philosophers, consequently, cannot be ignorant that every effect must have an adequate cause; and how will you account for the wonderful effects produced by the gospel, as preached by the apostles, if you deny its divine authority, and the reality of the facts recorded in the New Testament? What other cause can you find capable of producing such effects? If you deny what we suppose to have been the causes of the early successes of Christianity, you ought to find other causes to which such successes may be fairly attributed.

As men of letters, you cannot be ignorant of the state of the world at the time when Christianity was introduced, that the nations of the earth were all, except the Jews, worshippers of idols; that the pagan priesthood had all the powers of the world on their side; and that the Jews, the only nation which professed to worship the only living and true God, were inveterate in their opposition to the gospel. A few plain men, without worldly power, pomp, or the countenance of any one government upon earth, without any honours or emoluments to bestow upon their disciples, introduced a new religion, built upon facts which they professed to have been eye-witnesses of; what they preached stood directly opposed to all the established religions in the world; was inimical to the most rooted prejudices, oldest habits, and general practice of mankind. They paid no court to the great, flattered none of the passions, countenanced no vice, or worldly interest, but called men every where to a life of purity and benevolence, and met, as might be expected, from the nature of the system which they introduced, with the greatest opposition. Yet this system, propagated by men destitute of all the advantages of rank, wealth, power, and but moderately skilled in literature, armed with no carnal weapons, in opposition to all the powers of the world, not only maintained its ground, but undermined the empire of pagan superstition and idolatry, which was most firmly established every where before Christianity was introduced. O ye unbelievers! tell us how we are to account for the progress which the religion of Jesus made in a few ages, without supposing its origin to be divine, and that God interposed to give it success?

Some of you have spoken highly of the morality of the new Testament, and of the spirit and conduct of Jesus, though you have continued to disbelieve his divine mission: and surely you must admit, that the theology of the gospel, the leading principles of which are, the unity of God, his unbounded goodness to his creatures, and that his service consists in doing good to others, is vastly superior to the theology of the

gentile philosophers; but how do you account for this while you continue to deny the divine origin of Christianity, how can you account for the invention of a system by a few mechanics and fishermen, so much superior to every thing suggested by the wisdom of the ancient sages? Can it be thought that after all the efforts of philosophy had been found insufficient to recover a single city from idolatry to the knowledge and worship of the one God, a few obscure men unacquainted with philosophy, should, without divine assistance, be able to attain that knowledge, to invent the best system of ethics ever heard of, and to recover, not a single city only, but a considerable part of the world from idolatry to the knowledge and worship of one supreme being? Is it not quite unaccountable that Christianity, if it be a system of imposture, should be the only means yet found of recovering mankind from the worship of dumb idols to the service of the living and true God? Is it not very extraordinary, if reason, unaided by revelation, be sufficient to bring mankind, after having fallen into superstition and idolatry, to that degree of knowledge respecting God and moral duty, which you profess, that no part of mankind, either in ancient or modern times, where the advantages of divine revelation have not been enjoyed, have been able to recover themselves from idolatry, much less to attain the ideas of the Creator and Governor of the universe, and of moral duty, which you have received? May it not be concluded that you are indebted to the gospel, which you reject, for your ideas both of God and moral duty? I conceive that you have derived your knowledge of these subjects from the contemplation of the system of nature, surrounded with that blaze of light which the Scriptures have diffused over it, though yourselves are not aware that this is the case.

Man is at present in a mortal dying state: all his hopes and prospects, pleasures, and usefulness terminate in the grave. You think a future state probable; but on this point, important as it is to man, you can rise no higher than probability; you never can arrive at certainty so long as you reject the gospel, by which life and immortality are brought to light.—Would it not be highly interesting to man, in his present state, to be assured of a future existence? to know that virtue will be rewarded and vice punished, in a future life? Would not the prospect of such a state invigorate the good man, and gladden his soul in his virtuous course; while its tendency, on the other hand, would be to check vice in its high career? Is it not reasonable to suppose that the benevolent Parent, the righteous Governor of the universe, would afford man the knowledge of a subject so important to his happiness, and of so much consequence to the moral system? But if God hath not revealed himself to us in the Scriptures, he hath not afforded us the means of attaining this knowledge, seeing it cannot be attained from the contemplation of his visible works. If the gospel be a divine revelation, the doctrine of a future state of rewards and punishments is established beyond all controversy; it follows that the gospel is just such a revelation as mankind stand in need of, as God might be expected to afford, calculated for our benefit in the present state, as it assures us of a future existence and retribution, and for the general good of the moral system.

If the account which the gospel gives of the divine character and designs, stood opposed to the known attributes of Deity, as displayed in his visible works, you might well reject the New Testament as an erroneous book; but this is not the case. You maintain that God is wise, powerful, and good; this you think reason may discover by a view of the system of nature; this also the New Testament positively asserts. You will find, if you re-examine the subject, that Christ and his apostles spake of the Deity as infinitely perfect, only wise, powerful beyond conception, love itself, and the common parent of mankind; nor did they ever ascribe to him any attributes inconsistent with wisdom, power, and goodness. What objection can you have to their representation of the Deity? Wherein does it appear that reason and Christianity are at variance upon this point? It requires much close reasoning, for a considerable length of time, and that degree of ratiocination which many men appear not to be capable of, or at least not to have sufficient leisure to exercise, to attain the above knowledge of God from his visible works, and to deduce those practical inferences therefrom which are necessary to regulate their conduct: indeed, the difficulty is so great that few men have surmounted it, and they had some previous acquaintance with the Scriptures, or at least were situated where the light of revelation was diffused around them, which renders it very doubtful whether they would have attained such knowledge had they lived where the Bible had never been heard of. But the gospel is calculated to bring the most illiterate part of mankind, whose powers are the most obtuse, and who have but little leisure for reflection, to the knowledge of God, as a being infinitely wise, powerful, and good, and to a correct view of moral duty in a few days; when even a philosopher might study the book of nature for years before he derived the same knowledge therefrom. This is utterly unaccountable if the gospel be a system of falsehood; but acknowledge its divine origin, and it is at once accounted for.

Could it be proved that the Scriptures contain no more information respecting God and his designs than what you suppose may be collected from his visible works, you would have some ground for saying they do not contain a divine revelation. But they do contain, yourselves being judges, that information which can never be collected, not even by the acutest reasoners, from the contemplation of nature, for they contain the doctrine of the resurrection and of a future state. Viewing things merely as they are, how can you reconcile a variety of circumstances with the infinite wisdom, power, and goodness of God? and so long as you reject the gospel how can you be sure that things will ever be brought into a better state, in particular into such a state as will reconcile every thing which has taken place under the divine government with the known perfections of Deity? We learn from the Scriptures that sin and suffering will continue only for a time, that they will at length be entirely removed from the creation, that all the works of God will be restored to purity and happiness, be made to praise their Creator, and that he will rejoice in them. Is not this a consummation devoutly to be

[illegible]? Will it not clear up all the difficulties which at present attend the contemplation of the divine government, to be assured that man is in a state of discipline, left to the free exercise of his powers, to prove the real nature of good and evil by experience, that as the child of experience he may be gradually conducted to a state of greater perfection, purity, and happiness, consistently with the free exercise of his powers; that the Most High will display the wisdom, efficacy, and benevolence of his government, by conducting the whole creation to a state of perfect rectitude and felicity? The Scriptures assure us of these things; but the book of nature only makes them appear probable, and leaves *you* in a state of painful uncertainty. How then can you deny that the Scriptures contain a divine revelation?

That many professed advocates for Christianity have maintained, as the sense of Scripture, doctrines grossly libellous upon the God who made and governs the world, I do not deny; but I deny that such doctrines are to be found in the sacred writings, consequently I cannot admit that they ought to be taken as a ground of objection to divine revelation, being a perversion thereof. If any of you will candidly state what you suppose the New Testament to contain, which can fairly be denominated a libel upon the character of Deity, I will either prove that you have mistaken the sense of the apostolic writings, or join with you in asserting that those writings cannot be a divine revelation; upon this point I wish to be at issue with you; but I must contend that the writings ought to be suffered to speak for themselves, and not the sense which commentators have given be taken as their indubitable meaning. You do not give up natural religion because it was once so grossly perverted as to become the foundation of polytheism and image worship; then why should you give up the Scriptures because men have built upon them hypotheses absurd and dishonourable to God? As you judge of the system of nature, not by the erroneous systems of philosophy, which men in dark ages built upon visible appearances; but by your own observation and knowledge of the general phenomena; so you ought not to judge of Christianity by the erroneous systems of divinity which men in the dark ages of monkish superstition built upon the gospel, and which have obtained too much credit in more enlightened periods, but by a particular attention to the general import of the Scriptures themselves. You do not form your judgment of the system of the world by a single appearance, or the examination of a few detached circumstances; no more ought you to judge of the import of Scripture by the examination of a few detached passages, but by a careful review of the general tendency and design of the whole. The different ideas which philosophers have formed of appearances in nature have not led you to conclude that such appearances are not real, nor prevented your examining them for yourselves; why then should the diversity of ideas which have obtained among Christians, while they all agree in the leading facts upon which Christianity is built, lead you to reject the gospel, or prevent your examining it for yourselves?

Why should you make the gross superstition carried on under the name of Christianity, the bloody persecutions which formerly desolated the earth, and which ferocious mercenaries attempted to sanction by infamously connecting with them the name of Christ, and the vicious lives of many professed Christians, arguments against the truth of Christianity? If the New Testament authorized such abominations, your arguments would be in point; but so far from authorizing, it utterly condemns them; and enjoins spiritual worship, mutual forbearance, brotherly love, purity of heart and life, and universal benevolence. You do not reject liberty as a bad thing, because it has been grossly abused, and the greatest crimes committed under the sanction of its name; then why should you give up Christianity because it has been vilely prostituted, by designing men, to sordid and corrupt purposes, and the most horrid enormities committed by those who have professed it? You do not depreciate the light of nature, because those who were left entirely to its guidance fell into the grossest idolatry, and committed the greatest abominations; and why should you depreciate Christianity on account of the evils which you find among its professors? You do not give up the study of nature on account of difficulties which you cannot at present surmount, and because there are some circumstances which you cannot fully resolve; why then should you renounce the Scriptures, though you may not at present be able to solve every difficulty, or fully account for every circumstance you find mentioned in them? I entreat you to me more candid, to read the sacred writings with the same care and impartiality as you study nature, then I shall not despair of your becoming Christians.

R. WRIGHT.

ON THE

ANIMADVERSIONS OF AMICUS.

SIR,

WHEN I sent you some observations on the Spirit of one of Mr. Andrew Fuller's letters, though I was then, and am still, confident that the remarks were just, I had no reason to expect that they would escape animadversion. It was reasonable to suppose that either Mr. Fuller, or some of his friends, would take up the pen in his defence. This, I perceive, has been done; and charges are alledged against me, which, with your permission, I shall now endeavour to repel. But as it must be unpleasant to you to have a part of your Miscellany occupied by wranglings, I assure you it is the last time I will trespass on the patience of your readers by calling their attention to this subject.

The person who has undertaken to defend Mr. Fuller, says, he "never before saw such a complication of ill-nature, virulence, and falsehood, so many unsupported assertions, as in my epistle;" and this, before he has done, he hopes, to make appear to every person whose

eyes are not blinded by Socinianism or Universalism." What is this but a gross, an inexcusable insult to almost all the readers of the Universalist's Miscellany? I hope, however, without being tedious, to convince even Calvinists themselves, if they are not blinded by prejudice, that in my former letter I said no more than the truth.

My design in that letter was to point out the *impropriety* of the manner in which Mr. Fuller had conducted the controversy relating to future punishment, and the *unchristian spirit* which appeared in his letters. I did not quote passages, because I did not suppose my readers to be ideots, and incapable of looking back to Mr. Fuller's letter, and judging for themselves. But as this omission is now made an objection, I shall produce some passages in support of my assertions.

Mr. Fuller thus begins his letter—"I must be very weak, if, while writing in a publication of which my opponent is the Editor, I should expect to have the last word." Does this declaration discover a disposition to engage in an amicable discussion? Or rather, does it not evince Mr. Fuller to be piqued because he despaired of having the *last word?* Soon after we read in italics, "*In a publication of which you are the Editor, a falsehood has been published concerning me, and you have not honour about you to say you are sorry for it.*" Whatever Mr. Fuller may allude to, I am firmly persuaded that no falsehood concerning him was *intentionally* published by the Editor; nor could such language answer any other purpose than irritation. Again, "The advocates for infidelity, Sir, are not less bold than yourself, nor less loud in their challenges of examination." On this passage I shall make no comment, nor shall I cite any more, though many others might be adduced. I intreat the pardon of my readers for troubling them with these citations, which probably they have all been disgusted with before, but which the incautious zeal of Amicus has obliged me to obtrude again upon their notice.

This advocate for Mr. F. thinks I ought to have "treated an aged and respectable minister with a little decorum." But what decorum has Mr. Fuller observed in the treatment of a man every way as respectable as himself? He should have set an example of propriety, and secured respect by his conduct.

As to Mr. Fuller's being "hostile to the reception of truth," it cannot be denied that he appears *determined* not to change his opinion. I suppose he does not pretend to be infallible: it is *possible* that even HE may be in an error; and truth cannot be discovered but by calm investigation. If Mr. F. engages in a debate, it is to dogmatize and abuse his antagonist.——What, then, are we to conclude?——If an "Universalist" or a "Socinian" were to imitate his manner, he would be readily pronounced an obstinate and incorrigible heretic.

It was not my intention to affirm that no person can be sincere in the belief of eternal torments. But it is a doctrine which appears to me absolutely irreconcileable with the goodness and justice of God, as well as with many passages of Scripture; and I think, besides, that it furnishes Deists with an unanswerable argument against the truth of

revelation. I *must*, therefore, consider those who believe the doctrine, and possess benevolent minds, as objects of pity, and those who abuse others for rejecting it, as objects of contempt.

Amicus thinks I judged very well indeed for my own sake in not considering the arguments which Mr. Fuller had advanced, because if Mr. F. had thought proper to argue with me, he is well persuaded that I should have fallen like Dagon before the ark. If Mr. F. had even gained the victory over a "stripling at school," it would not have laid a foundation for extravagant boasting, to which Mr. F. and his admirers seem to have an irresistible propensity. But there was no occasion for me to enter into the dispute, because it was in much abler hands. I feel, however, some satisfaction in the persuasion that the time is rapidly approaching when the *Calvinistic Dagon* will fall before the ark of common sense and the plain language of Scripture.

I am Sir,

MAIDSTONE,
LATE OF HOXTON.

Yours, &c.
R. ALLCHIN, Jun.

MISCELLANEOUS

MAXIMS AND THOUGHTS.

CONTINUED FROM PAGE 156.

XXXV.

IT hath ever appeared to me, that moral and religious truths, so far as they concern the good order and happiness of religious and civil society, are in themselves simple; and that much need not be said on those subjects, and nothing arrogantly, to answer all the good ends of communication and argument.

XXXVI.

From a close and serious observation of men and things, which different circumstances have promoted from an early period of life, I have been long convinced how few there are among the generality of religious professors, in any society, who arrive at a solid, rational, and truly Christian conviction about *principles*; and consequently how few there are qualified to be judges of the unsoundness or orthodoxy of others.

From a continued observation of the effects of the work of grace, or supposed grace, as influencing men's conduct, in those essentials of Christianity, laid down by the holy pattern JESUS CHRIST, I am also convinced that there are indeed very few of those who have adopted systems of religion, qualified to judge rightly of spiritual states, and wherein the genuine advancement of real Christianity consists!

And when I see people, however high in profession, judging narrowly and by system, about points of the first importance—principles in which *some* doubtings and danger of error are naturally involved, I

can have but small dependance on their wisdom in matters more adapted to human decision.

Hence also, I am convinced how necessary it is for a man calmly to search for himself, deliberately to judge as he can, and endeavour simply to act according to the clearest persuasion of his own mind.

XXXVII.

It seams to be the essential duty of every reasonable being, in whatever religious society born and educated, to have a religion of his own; a religion of his judgment, by which he can live happily, and so hope to die. Consequently that he his bound to take nothing upon trust; but examine and be satisfied, which are the points necessary for him to believe; and which be those that he may consider as nonessential to the regulation of his life and conduct.

For by *birth* we have no essential faith—by *education* and the doctrine of others, merely, we have no essential religion—as it is certain that by *grace* we have no power of prescription, or right of domination.

XXXVIII.

The result of my consideration about the essentials of religious fellowship and association, is briefly this:—

I hold it true, that no religious society of people, embodied or to be embodied, by rules peculiar to themselves, after an essential agreement about the main fundamental point of union, *viz. The mode of worshipping Almighty* GOD—that one great thing to be done—can righteously bring into their system of essentials, any extraneous or doubtful matter whatever—can righteously require a positive agreement about any temporal things which affect the common interests, and the harmony of civil society—and about which the holy head of the catholic church (which church is made up of the honest and simple-hearted of all descriptions of men under heaven) hath thought fit to be silent.

Otherwise the main end of all rightly religious association, *viz.* The promotion of peace, in and by the spirit of love (which is not of this world) would be so far defeated, and heart burnings and strife promoted.

XXXIX.

It was not the pleasure of our BLESSED SAVIOUR to instance every circumstance in which the *passive obedience* of his followers, to the powers of the earth, was to be exemplified, through succeeding ages; but on the principle of *his kingdom being not of this world*, he set his disciples, on some particular occasions, an example of that passive obedience, which (not touching the liberty of their minds to worship his heavenly Father in spirit and in truth, or in copying after himself in works of humility and love) was to be regarded, for their peaceable conduct, when he should be removed from them—and perpetually afterwards in his church.

XL.

It is a notion among some pious professors of Christianity, that *verbal eloquence, in religious discourses, cannot come from the right spring of Christian ministry*:—A position which I think can only be true on the principle of good language being incompatible with a good subject:—for I am firmly of the belief, that a discourse coming from the spring of goodness, is more likely than any other to be eloquent. And so far as it falls short of genuine eloquence (which is *clear, perspicuous, and animated*) it partakes, or is more likely to partake, of human imperfection,

In an inspired language, designed for the good of mankind, will surely be found these requisites—clearness, perspicuity, and animation; and the want of them, in a religious discourse, seems to me the greatest proof of that discourse not being inspired.

If we advert to holy writ, we find the inspired language of the prophets abounding with the most perfect examples of eloquence. No human composition is found to equal them in variety, beauty, and strength of metaphor.

The sacred language of our BLESSED SAVIOUR is not to be the subject of this kind of remark; but wherever we find the *apostles* publicly speaking to the people on the sublime subject of the Christian religion, we uniformly perceive that their inspired "testimonies from the right spring," are so many examples of real eloquence—in which point of view, it is certain that the speeches of Paul before Felix and Agrippa, are so excellent in their kind, that they have been adduced as examples of the most perfect rhetoric.

XLI.

It is surely on the sublime doctrines of undefiled religion, if on any subject under heaven, that the prophecy may be expected to be fulfilled:—"The tongue of the stammerer shall learn to speak plainly."

XLII.

So inconsiderable and absurd have some protestant church disciplinarians been, as to broach the doctrine of blind obedience to mother church, when other arguments have failed of producing uniformity in exterior matters. And to induce a compliance without conviction, I have heard it said, with the boldest assurance, that as a reward to individuals for implicit assent to the superior light and authority of the church, conviction would doubtless be sent *afterwards* from heaven! A doctrine which might have done for the church of Rome, in the zenith of her authority; but is ever, surely, to be rejected with some degree of contempt, in a rational protestant community!

TO BE CONTINUED.

LITERARY ANECDOTES.

DUC DE ROCHEFOUCAULT.

ROCHEFOUCAULT's Maxims are much read and well known, tho' Addison says, that he is the great philosopher for administering consolation to the idle, the envious, and worthless part of mankind.

DR. JOHNSON.

DR. Johnson used to advise his friends to be upon their guard against romantic virtue, as being founded upon no settled principles: "a plank (says the Dr.) that is tilted up at one end, must of course fall down on the other."

When speaking of the dignity of man, in a letter to Miss S. Thrale, says, "Life, to be worthy of a rational being, must be always in a state of progression; we must always purpose to do more and better than in time past. The mind is enlarged and elevated by mere purposes, though they end as they begin, by airy contemplation; we compare and judge, though we do not practise."

LEONARDO DA VINCI.

LEONARDO Da Vinci was employed by Lewis Sforza, Duke of Milan, to paint our Lord's Supper for the refectory of the Dominicans of St. Maria delle Gratie. While he was employed in this piece, the Prior of the convent, thinking his progress too slow, would be often importuning him to dispatch; but all his solicitations proving vain, he at length had the assurance to carry his complaints to Duke Lewis.

Da Vinci was sent for, and being questioned about the painting, he assured his highness that there were but two faces wanting to complete the piece, the one being our Saviour's, and the other that of Judas. As to the former, he owned himself unable to finish it, being at a loss how to paint the majesty and beauty of so august a personage; but he promised very speedily to complete the latter, since to draw the avarice and ingratitude of Judas, he needed nothing but to represent the Prior of the Dominicans, who had so basely rewarded him for all the pains he had taken.

ARCHBISHOP THEODORIC.

THE Emperor Sigismond asked instructions of Theodoric Archbishop of Cologne how to obtain happiness. "We cannot (says he)

expect it in this world."——"Which, then, is the way to obtain happiness hereafter?"——"You must act virtuously."——"What do you mean by that expression?"——"I mean (says Theodoric) that you should always pursue that plan of conduct which you promise to do while you are labouring under a fit of the gravel, gout, or stone."

SINGULAR CHANGE OF FORTUNE.

WILLEGIS, Archbishop of Mentz, ascended to that elevated condition from the very lowest state of meanness. He was the son of a poor carter, and not only caused the following inscription to be engraved in the most conspicuous parts of his palace, "Willegis, remember thy parentage," but had the wheels of a cart hung up in the cathedral of Mentz, and from that time they have composed the arms of that see.

EFFECTS OF SUPERSTITION.

SIR,

IF the following little extract from Concanen's History of St. Mary Overy, Southwark, is not inconsistent with your plan, its insertion will oblige,

Yours, &c.

A CORRESPONDENT.

WE cannot here omit relating a story, which though it is trifling in itself, will, at least, serve to shew the weakness of the human mind, and how susceptible our nature is of receiving powerful impressions from trival events.

A stone-mason, who perhaps may yet be remembered by some of the inhabitants by the name of Simeral, was employed to fit up the last residence mortality inhabits; and the funeral obsequies having been performed in the course of the afternoon, Master Simeral took the advantage of candle light to complete his job, and cover in the grave; attended only by his labourer and his lanthorn, he opened the church, and proceeded to the spot of his employment.

The hour of the night, the gloominess of the place, and the emotions that are naturally excited by the solemnity of those still mansions of death, needed no additional circumstance of horror to add fresh fears to those already awakened in the palpitating breast of poor Simeral.

Before the master proceeded to work, it became needful for the labourer to fetch some mortar; and though the master would gladly have avoided parting with either his man or his lanthorn, he was obliged to content himself with the latter, while the labourer, who relished his

way in the dark, totally regardless of ghosts or goblins, and in that happy state of indifference which proceeds rather from insensibility than courage, went his way. Simeral placed the lanthorn before him, and having no great inclination to look up, busied himself in adjusting the stone he came to put over the grave, when he presently heard the feet of something trotting briskly over the pavement: the little reason he possessed, convinced him the movement was two quick for a labourer with a hod of mortar on his shoulder; and a ready invention to freeze his whole mass of blood, converted him into a belief of its being some supernatural agent. His fears, which increased as the trotting feet of the fancied goblin approached nearer, made him prostrate himself with his head to the ground, and his posteriors upright, in the manner the Persian is said to worship the sun; when, ere he could address the solemn ejaculation he had meditated, he found himself, by a hard thump on the posteriors, precipitated into the grave; and falling with his lanthorn before him, was left in total darkness. What passed in the mind of poor Simeral till the arrival of his man, the sympathetic reader will imagine, though we cannot record. The man was surprised to find his affrighted master in so doleful a plight; and having procured a light, replaced him above ground, and heard the tale, when the bleating of a large he-goat, that belonged to a neighbouring dyer, who then lived in Montague-place, unravelled the mystery, and rescued the sleeping dust of our ancestors from another of those tales of horror engendered in the minds of weakness and superstition, calculated to curb the rational progress in the infant mind, and to create a doubt of the protection and providential care of our God.

QUESTIONS

ON FUTURE PUNISHMENT.

SIR,

IN reading your Miscellany I have of course read the controversy between you and Mr. Fuller upon the doctrine of endless misery; but have no design of enlisting myself as a champion in the cause of future punishment, whether it be endless or for a limited time; for I feel no disposition to be punished myself, nor do I wish it to the worst enemy I have, unless such punishment would be to his real benefit and advantage, and that such benefit and advantage cannot be obtained without such punishment.

But I beg leave to submit to your consideration, and the consideration of Mr. Fuller, or any other of your correspondents that have appeared in defence of future punishment, the following queries, which appear as difficulties too great for me to remove.

I suppose all will agree with me that punishment in a future state will not exceed the rules of strict justice, and that the person punished must of necessity be conscious that he justly deserves it; for if there is

not such a consciousness, will not the person punished suppose himself suffering as a martyr to caprice and despotism, rather than as a malefactor? And if such a consciousness is necessary in a state of punishment, does it not as necessarily follow, that the person is punished upon the ground of free agency, and that the culprit was once in a state and condition to have avoided it? If this is not admitted, will thank any of your correspondents to clear up to my satisfaction, how the person punished can retain a consciousness of his desert and the justice of the case? and if this is admitted, does it not necessarily follow, that Christ died for all men, or that Christ did not die to exempt any man from punishment, unless there is more than one way for a man to escape such a state? But if there is no other way to escape but through the death of Christ, and Christ did not die for all men, then those for whom he did not die, must of necessity be subject to such a state of punishment, notwithstanding the uprightness of their intentions, and the inoffensiveness of the general tenor of their conduct in the present life; and in that case, how will such a person be conscious of his suffering according to his just demerit?

To argue upon what is generally called our fall in Adam—that in him we have incurred the wrathful indignation of God, and that any man will be punished upon that ground, will be saying nothing to the purpose; and if Christ did not die for all, then there is no other ground to proceed upon; for in that case our actual transgression must be out of the question: for here the difficulty recurs, How shall any man be conscious that he is justly suffering for the crime of another, to which he neither assented nor consented, and which was even without his knowledge? If my great grandfather had been a traitor to his country, could I be conscious of the justice of the laws of our legislature if they were now to hang or behead me for that crime?

But again, if there is no other way to avoid future punishment but through the death of the Saviour, and that he has died for all mankind, upon what ground is any man punished?

If, Mr. Editor, it can be proved I have not reasoned fairly or justly upon the subject, I should be glad to have it pointed out; but if this is admitted, and it should be objected that reason must not aid or assist in the discussion of religious truth; I will ask, May I not as well be a Mussulman as a Christian? and may I not as well believe the Alcoran as the Bible?

These, Sir, are a few thoughts that passed my mind when I read the above controversy; and if you think proper to publish them, they are at your service.

Yours, &c.
A CONSTANT READER.

ANSWER

TO QUESTION ON 1 JOHN, V. 7.

SIR,

TO prove any thing negatively is as unusual a way of proving any thing as it is unfair, and one which I must confess I have not been accustomed to.

In turning over your Miscellany for January last, a correspondent, by the signature of Z. Y. asks, "What are the best reasons for admitting or rejecting 1 John, v. 7. as truly canonical Scripture?" Methinks he might have asked, what are the best reasons for admitting any of Scripture to be canonical?

Z. Y. has, no doubt, his reasons why he asks the question; but I think no person ought publicly to state such a question till he has given his reasons why he asks it, and wherein his difficulty consists as to its being canonical. But we find, for private ends, that the Romanists have rejected a part of Scripture, and the Swedenborgians and Z. Y. are now asking whether or not another part should be expunged. If this is not opposed, in a few years what a sorry Bible shall we have!

We may prove it is canonical, because,

1. It is to be found in the common translation, Vulgate, and in all Greek copies of the New Testament I ever saw.

2. The following verse cannot be made sense of without it, unless Z. Y. will ask whether that is canonical.

3. It accords with many other parts of Scripture, such as Mat. xxviii. 19, John, v. 32, &c. &c.

4. The same appellatives that are given to the Father are given to the son and holy ghost.

5. The primitive fathers speak of Father, son, and holy ghost, as a triune Jehovah.

The present increase of Arianism and Socinianism, is a thing to be lamented, as it destroys the activity of ministers and private persons, and is, I fear, the high road to infidelity and deism, and will go from 1 John, v. 7. to other parts, till the whole is expunged.

If Z. Y. will come forward with the reasons for his doubts on the above passage, he will find an opponent in,

Yours, for truth's sake,

W. B.

ANSWER TO MATHEMATICAL QUESTION.

SEE PAGE 236.

SIR,

IF you think proper to insert the following answer to the mathematical question, p. 236. at some future opportunity I shall write on a subject of as much greater importance as heavenly things are above earthly.

Yours, &c.

LIVERPOOL. JOHN WRIGHT.

I find four times the sum of any two figures composing a number the first of which is to the last as 1 is to 2, is always equal to that number; and if three times the sum of the two figures (which is equal to three fourths of that number) be added to the number, the figures will then be inverted. The number required by the question is 24, which may thus be found—

$18 \div 3 = 6$ the sum of the figures required
$6 \times 4 = 24$ the number required
$24 + 18 = 42$ the figures inverted.

Or by common arithmetic it may be done thus—

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3) 18 (6
    4
   --
   24
   18
   --
   42
   ==
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By the same rule 12 must have 9 added to it
36 must have 27
And 48 must have 36

These are the only four numbers containing two figures that can be so served.

POETRY.

ACROSTIC.

JUSTICE and mercy in him twine,
Every grace and charm combine,
Salvation's beaming in his face,
Unto our chosen ransom'd race,
Sav'd by truth and sav'd by grace.

Center'd in glorious majesty,
Higher than human thought can fly,
Reigning in everlasting fame,
In the sweet character the Lamb;
Sun of the glorious world above
To all he's life and heaven and love!

CONFIDENCE IN GOD, IN A THUNDER STORM.

"God thundereth marvelously with his voice." Job xxxvii 1.

THE rain descends, the tempests rise—
My soul his Majesty adore!
Jehovah's voice sounds through the skies,
While lightnings flash, and thunders roar.

I set becalm'd while others fear,
The God who thunders is my all;
It is my father's voice I hear,
Nor shall I by his thunder fall.

No, while his lightnings flash around,
Although the earth's foundation move,
I stand secure on faith's firm ground,
I rest in his unchanging love.

Nothing shall fright my soul from God,
Should he the skies this moment rend,
He is my only safe abode:
My rock, my refuge, and my friend.

S. H.

LIBERALITY ENCOURAGED.

"The liberal soul shall be made fat, and he that watereth, shall be watered also himself." Prov. xi. 25.

CHRISTIAN, wouldst thou in grace excel,
Wouldst thou enlarge thy store?
Use what thou hast with liberal zeal,
And God will give thee more.

Let not thy sacred talents lie
Conceal'd beneath the ground,
But bless thy fellow-Christians, by
The treasures thou hast found.

Comfort the feeble and oppress'd,
With tokens of thy love;
Then shall thy soul be well refresh'd,
And water'd from above.

Shew kind affection, special care,
To the afflicted poor;
Give freely what thou hast to spare,
And God will give thee more.

The liberal heart, the liberal hand,
Jehovah loves to bless;
By such he will most surely stand,
And keep them from distress.

AN EJACULATION.

LET praise employ my heart and tongue:
Let grace, free grace, be all my song,
While life and breath remain:
In this sweet work I love t' engage,
And when I quit this earthly stage
I'll sing a nobler strain.

VERSES ON MARRIAGE.

SIR,

THE following lines, which are copied verbatim from the original, were composed by an illiterate man, at Ponder's End, but one who (I believe) "Fears God, and loves all mankind." In reading these lines, I was particularly pleased, with that beautiful sentiment of "dependance on God," which runs through the whole.

If, Sir, you think them worth a place in your Miscellany, they are at your service.

W. BICKNELL, Junr.

I.

LORD, be present at our wedding,
Fill our hearts with heavenly grace,
Bless us in our undertaking,
May it be to shew thy praise.

II.

Bless us in our new connection,
May it be approv'd of thee;
Grant us thy divine protection,
Fit us for eternity.

III.

As our hands are join'd together,
May our hearts be join'd in one;
Crown our lives with heav'nly favour,
May we in thy fear go on.

IV.

Help us, Lord, in ev'ry station,
To rely upon thy word;
May we know that free salvation,
Comes through Jesus Christ the Lord.

V.

May we sympathize together,
Strive each other's cross to bear;
Lovingly instruct each other,
To our duty in thy fear.

VI.

Many trials may attend us,
Whilst we're in this desart land;
By thy mighty power defend us,
Bring us safe to thy right hand.

VII.

When death parts us from each other,
Fit us for that solemn change;
May we meet in heaven together,
Where our God and Saviour reign.

VIII.

Beautified with all thy graces,
Being made a welcome guest;
Having on our wedding dresses,
Join our Saviour's marriage feast.

J. UNDERWOOD.

SONNET.

IN the gay hours of reason's early dawn,
I trod with rapture o'er the lovely lawn;
While Hope sat pointing to the pleasing view,
Enamour'd with the scenes which frolic fancy drew.

Till far from these perennial sweets I stray'd,
Led by variety's delusive charms;
And join'd th' ambitious crowd, where vice, array'd
In virtue's fairest robes, pours forth her dire alarms.

So the sweet stream unsullied flows along,
Dispensing life to ev'ry drooping flow'r,
That breathes its fragrance round its sedgy shore,
While wand'ring zephyrs join its soft remurm'ring song;
Till wildly wand'ring, negligent of home,
It joins the roaring deep, where dashing waters foam.

E. G.

THE

UNIVERSALIST'S MISCELLANY

FOR SEPTEMBER, 1800.

NATURAL HISTORY.

WE have already given several instances of the waters of the sea having inundated different parts of the land, and after a certain period retiring again. We will now add, that there are many places along the coasts of our own island, which give proof of their having been in this state, though there is no historical memoir concerning it.

The excellent and pious Mr. Derham gives an account, that in his time there happened an inundation of the sea at Dagenham in Essex, which laid bare a part of the adjacent pasture, for more than two hundred feet in width, and in some places, twenty in depth. It discovered a number of trees that had, probably, lain there for many ages. These trees, by lying long under ground, were become black and hard, and their fibres so tough, that, he says, it was almost as easy to break a wire as any of them: they lay so thick in the place where they were found, that, in many parts, he could step from one to another: he conceived also, that not only the adjacent marshes, for several hundred acres, were covered underneath with such timber, but also the marshes along the mouth of the Thames, for several miles. The meeting with these trees at such a depth, he ascribes to the sediment of the river, and the tides, which constantly washing over them, have always left some part of their substance behind, so as, in a long course of time, to work a bed of vegetable earth over them, to the height at which he found it.

Hatfield-Chace, in Yorkshire, contains about eighteen thousand acres of ground. This tract, was, for many ages, yearly overflown. A Dutch gentleman, named Cornelius Vermusden, at length reduced it to arable and pasture-land. Under the surface of this wide extent, are found millions of the roots and bodies of trees, of such kinds as this island

either formerly did, or does at present produce. The roots of all, stand in their proper postures; and by them, as thick as they could grow, the respective trunks of each: some of them even above thirty yards long.

The oaks, some of which have been sold for fifteen pounds apiece, are as black as ebony, very lasting, and close grained. The ash trees are as soft as earth, and are generally cut to pieces by the spade in digging, and as soon as flung into the open air, and dried, turn to dust. But all the rest, even the willows, which are softer than the ash, preserve their substance and texture to this very day. Some of the firs appear to have vegetated, even after they were fallen, and to have, from their branches, struck up large trees, as great as the parent stock. It is observable also, that many of these trees have ben burnt, some quite through, some on one side; some have been found chopped and squared, others riven with great wooden wedges, all sufficiently manifesting, that the country, which was deluged, had formerly been inhabited. Near a great root of one tree, were found eight coins of the Roman Emperors; and, in some places the marks of the ridge and furrow were plainly perceivable, which testified that the ground had formerly been cultivated.

The gentleman who has given this account, in Phil. Trans. Vol. VI. Part II. p. 214. has conjectured that this forest must have been thus levelled by the Romans; and that the falling of the trees, must have contributed to the accumulation of the waters. "The Romans, (says he) when the Britons fled, always pursued them into the fortresses of low woods, and miry forests: in these, the wild natives found shelter; and as opportunity offered, issued out, and fell upon their invaders without mercy. In this manner, the Romans were at length so harrassed, that orders were given for cutting down all the woods and forests in Britain.

In order to effect this, and destroy the enemy the easier, they set fire to the woods, composed of pines, and other inflammable timber, which spreading, the conflagration destroyed not only the forests, but also great numbers of wretched inhabitants, who had taken shelter in them. When, by the pine trees, they had done what mischief they could, the Romans then brought their army nearer, and, with whole legions of captive Britons, cut down most of the trees that were yet left standing; leaving only here and there some great trees untouched, as monuments of their fury. These, being destitute of the support of the underwood, and of neighbouring trees, were easily overthrown by the winds, and without interruption, remained on the places were they happened to fall. The forest, thus fallen, must necessarily have stopped up the current, both from land and sea; and turned into considerable lakes, what were before but temporary streams. The working of the waters here, the consumption and decay of rotten boughs upon marshy grounds, soon formed a covering over the trunks of the fallen trees, and raised the earth several feet above its former level. The earth thus every day swelling, by a continual increase from the sediment of the waters, and by the lightness of the vegetable substances, of which it was composed, soon overtopt the waters; so that the country by degrees rose above the inundation, and only required a little assistance from the hand of man to compleat the work. Perhaps this may be the manner of the formation

of all bogs, which are formed by the putrefaction of vegetable substances, mixed with the mud and slime deposited by waters, and at length acquiring a sufficient consistency for cultivation.

From this we see what powerful effects the sea is capable of producing upon its shores, either by overflowing some, or deserting others; by alteri g the direction of these, and rendering those craggy and precipitate, which before were shelving. But the influence which the sea has upon its shores, is nothing to that which it has upon that great body of earth which forms its bottom. It is at the bottom of the sea that the greatest wonders are performed, and the most rapid changes are produced; it is there that the motion of the tides and the currents have their whole force, and agitate the substances of which their bed is composed. But all these are almost wholly hidden from human curiosity: the miracles of the deep are performed in secret; and we can have but little information from its abysses, except what we receive by inspection at very shallow depths, or by the plummet, or from divers, who, with the help of a diving bell are known to descend from twenty to fifty fathoms deep. The eye can see but a very short way into the depths of the sea, and that only when its surface is glassy and smooth. In many seas, nothing is perceived but a bright sandy plain at the boottom, extending hundreds of miles, without any intervening object. But in others, particularly in the Red Sea, it is very different: the whole bottom of this extensive bed of water is, literally speaking, a forest of submarine plants, and corals formed by insects for their habitation, sometimes branching out to a great extent. Here are seen the madrepores, the sponges, mosses, sea mushrooms, and other marine productions, covering every part of the bottom; so that some have even supposed this sea to have taken its name from the colour of its plants below. But this is evidently not the case, for these plants are by no means peculiar to this sea, as they are found in the Persian Gulph, along the coasts of Africa, and those of Provence and Catalonia.

Some divines have piously considered the Red Sea as a type of the blood of Christ in our redemption, from an ungrounded supposition that its waters are of a red colour; but herein they are under a mistake.

The Hebrew scriptures call it the *weedy sea*, from the vast quantity of sea weeds, or plants, with which its bottom is covered. They sometimes also call it the *sea of Edom*, because it bordered upon the country of Edom. The septuagint translators mistook this epithet for a proper name, and rendered it the *Red Sea*. From this mistake has arisen all the pious nonsense which has been written upon this subject, by those who have treated upon the types of the Old Testament.

The bottom of many parts of the sea near America, presents a very different, though a very beautiful appearance. This is covered with vegetables, which make it look as green as a meadow, and thousands of turtles, and other sea animals, are often seen feeding upon these plants.

In order to extend our knowledge of the sea to greater depths recourse has been had to the plummet; which is generally made of a lump of lead of about forty pounds weight, fastened to a cord. This,

however, only answers in moderate depths; for when a deep sea is to be sounded, the matter of which the cord is composed, being lighter than the water, floats upon it, and when let down to a considerable depth, its length so increases its surface, that it is often sufficient to prevent the lead from sinking; so that this may be the reason that some parts of the sea are said to have no bottom.

The bottom of the sea, generally speaking, appears to have the same uneven surface as the land we dwell upon. Here are extensive plains; there vallies; and, in many places, mountains of amazing height. Mr. Buache has actually given us a map of that part of the bottom of the sea, which lies betwixt Africa and America, taken from the several soundings of mariners: in it we find the same eminences, and the same depressions, as upon the face of the earth. There is this difference, however, that as the tops of the land mountains appear the most barren and rocky, the tops of the sea mountains are the most fruitful and verdant: hence the great quantities of fish of various kinds which are found upon sea mountains, such as the banks of Newfoundland and elsewere. Some of which flock thither to feed upon the plants which abound on those places, and others to prey upon such fishes as feed on vegetables.

The plummet, which gives us some idea of the inequalities of the bottom, leaves us totally in the dark as to every other particular; recourse, therefore, has been had to divers: these, either bred up to this dangerous way of life, and accustomed to remain some time under water without breathing; or assisted by a diving-bell, have been able to return some confused and uncertain accounts of the places below.

In the great diving bell improved by Dr. Halley, which was large enough to contain five men, and was supplied with fresh air by buckets that alternately rose and fell, they descended fifty fathoms. In this huge machine, which was let down from the mast of the ship, the Dr himself went down to the bottom, were, when the sea was clear, and especially when the sun shone, he could see perfectly well to write or read, and much more to take up any thing that was underneath: at other times, when the water was troubled and thick, it was dark as night below, so that he was obliged to keep a candle burning in the bell. One thing was very remarkable, which is, that the water which from above was usually seen of a green colour, when looked at from below, appeared to him of a very different one, casting a redness upon his hands, like that of damask roses—A proof that the sea takes its colour from the different reflections of the rays of light, and not from any thing floating in it.

Upon the whole, the accounts which we have received from this contrivance, are but few. We learn from it, and from divers in general, that while the surface of the sea may be tempestuous, it is usually calm below; that some divers who have gone down when the weather was calm, and came up when it was tempestuous, were surprised at their not perceiving the change at the bottom. This, however, does not apply with regard to the tides, and the currents, as they are known constantly to shift their bottom, taking their bed with great violence from one place, and depositing it at another. We are informed, also, by divers, that the sea grows colder in proportion as they descend; that as far as the sun's

rays pierce, it is influenced by their warmth; but that lower down the cold is almost intolerable.

A person of quality, who had been himself a diver, as Mr. Boyle informs us, declared, that he seldom descended more than three or four fathoms, yet he found it so much colder than near the top, that he could not well endure it; and that being let down in a great diving-bell, although the water could not immediately touch him, he found the air extremely cold upon his first arrival at the bottom.

After all we know but little of the depths of the sea. The diving bell does not enable us to do more than cautiously to descend a few fathoms; and even the improvements of that machine by Mr. Spalding, and others, and the invention of the diving-bladder, by Borelli, have not much enlarged our powers of traversing the bottom of the deep.

As for natural divers, their powers are but small; such of them indeed as have been accustomed to diving from their infancy, may be able to continue for ten or fifteen minutes under water, and but very few of the most expert can do this: and even those that can, seldom go to a depth further than six or eight fathoms, the pressure of the water at this depth being so great upon the body that it is difficult for the blood to circulate, the eyes of the divers become blood-shotten, and a fatal spitting of blood often follows.

The account which the learned Kircher gives of the famous Sicilian diver, named Nicholas the *fish*, is doubtless a fable, we will not therefore trouble our readers with it, but such of them as wish to see it, may consult Encyclopedia Britannia, under the article, *diving*.

From divers, however, we learn, that the sea in many places is filled with rocks at the bottom; and among their cliffs, and upon their sides, various plants and substances sprout out, of different colours and sizes.

Some of these assume the shape of beautiful flowers, and though soft, when taken up, soon harden and become like stone: many such may be seen by the curious, in the British and Leverian Museums.

Thus have we attempted to explore the recesses of the great deep. Human curiosity is never satisfied; whatever object it is acquainted with, it turns from it to the contemplation of something else. The eye takes in the circuit of the horizon and the expanse of the heavens; but not content with this, it calls in the assistance of art, to enable it to discover the heavenly orbs, which elude the penetration of its natural sight. It turns its attention to the bowels of the earth, and to the bottom of the sea; it surveys each, with their forms and productions, both in their larger exhibitions, and in their smaller objects. Not content with the objects which are visible, the imagination stretches itself to those which it supposes to exist whether in earth, sea, or air. The ear, also, is open to the report of others, whether of the traveller, or the philosopher, who relate with credibility, what as fallen under their observation. Thus the eye is not satisfied with seeing, nor the ear with hearing: the curiosity of man is boundless. This principle is implanted in the human heart, by the Creator, for wise purposes, and, when duly exercised, will be a source of information to the mind: it will make us acquainted with God in the works of his hands: it will shew us the impress of his perfections

in the wonders of creation: and if we rightly improve the principle, we shall contemplate, adore, and love the great fountain of existence, the Lord and Father of all!

TO BE CONTINUED.

THOUGHTS ON THE WORKS OF CREATION, BY A YOUTH ON HIS BIRTH DAY.

THE years roll round, and eternity hastens; every breath we draw, and every action we perform, brings us nearer and nearer to the end of life; nay the moment we begin to live, that moment we begin to die: no sooner is a child born into the world, than it finds a feeble and corrupt body to enter; so that most children come into the world with cries and groans.

When we go from the cradle, we get into the life of a school boy: here is trouble indeed; hard words to learn, and difficult languages to master. The next scene is that of being at trade or business; and then, the reasoning powers being fixt, we ought, in a more especial manner, to adore our God, and admire the works of creation. It would be thought natural that children, as soon as they could speak, would enquire, Who made me? Who made the earth? the heavens? the stars, &c. and such enquiry is often made; let us then take a view of the wisdom of God in the works of creation.

God having finished the works of creation, we read, that, on the seventh day he rested from all his works that he had made. "And God saw every thing that he had made, and behold it was very good." If we take a view of the works of creation in order to know the wisdom, the power, but above all the goodness of our Maker, let us survey the heavens, and ask, what power suspended this mighty arch over our heads, and spread out the heavens like a curtain? Who embellished the heavens with such a multiplicity of objects, all regular in their motions and floating in the air? Who painted the clouds with such a diversity of colours and shades? No human artist; it not being in the power of the pencil of a Reynolds or a West to emulate. Who formed the sun, that source of light and heat? and placed it at so convenient a distance? For if it were nearer, we should be burned to death; if farther off we should be frozen. Has it ever failed rising and setting at the usual time? By whom is it sent in its diurnal and annual course to give us the blessed vicissitudes of the day and night, and the regular succession of different seasons? that it should travel on its course, and not be known to step aside, and in its return back, in the same constant and regular pace, to bring on the seasons by gradual advances? That the moon should supply the absence of the sun in illuminating the earth. That it should regulate the sea in its fluxes and refluxes, and keep it in constant motion,

whereby the water is kept from putrefaction, and accomodated to the conveniences of man: and that the planets, and innumerable host of heavenly bodies in their courses and revolutions, are so exact as not to fail for these six thousand years.

These are plain proofs of an Almighty Creator, and of the wisdom with which he governs the universe; the consideration of which made Tully, the Roman philosopher conclude, that "Whoever imagines that the wonderful order, and incredible constancy, of the heavenly bodies, and their motions, (whereupon the preservation and welfare of all things depend) are not governed by an intelligent being, he himself is destitute of understanding. For shall we, when we see an artificial engine, acknowledge, at first sight, that it is the work of art and understanding, and yet, when we behold the heavens moved and whirled about with incredible velocity, most constantly compleating their anniversary vicissitudes, make any doubt that these are made by reason, yea, by Divine Reason?"

If Tully, by the little light he had of astronomy, in the age in which he lived, affirmed that the man who denied that the heavenly bodies are framed by a divine Architect, and governed by infinite wisdom, must be destitute of understanding, what would he say now, in this enlightened age, on the contemplation of the amazing velocity with which modern discovery assures us the earth moves on its axis! What would he conclude from a consideration that the planets, which are at such an immense distance from us, should be supplied with moons like the earth on which we live? What from the amazing discovery that the revolutions of comets round the sun are found to be as regular as those of other planetary bodies? Would not he, contemplating on the regularity and exactness of these things, instead of saying what he did, have said, that, to deny their divine origin, was atheism? But the atheist cannot withstand the force of these arguments; he must be forced to acknowledge the wisdom of an eternal and almighty God.

If we descend from the heavens to the orb on which we live, we are compelled to acknowledge the proof therein exhibited of the divine wisdom in the expansion of the air, which is so wonderfully contrived as to support clouds for rain, and winds for the health of animated nature, without which the human race could not exist. By what wondrous power is the water drawn from the sea, and, by a natural distillation, made fresh, and condensed in the clouds, to be sent, upon the wings of the wind, to divers countries, and distributed over the face of this our earth in gentle showers! St. Paul says, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

What power, what wisdom was it, that suspended the earth on its axis, in a spherical figure? Which weighed the mountains in scales, and the hills in a balance? which gave the seasons for the pleasure and use of man? which spread the earth with shrubs, plants, and flowers innumerable, cloathed with exquisite beauty? which decorated the earth with various species of beasts, the groves with birds that fill the creation with harmony, and the waters with innumerable fishes. All

all is wonderful! all proclaims the power, wisdom, and goodness of the Parent of universal nature. In short, whether we look at the stately elephant, that bids defiance to all, except man, or the smallest of insects, which can scarce be perceived by the naked eye, but when viewed through a microscope, a perfect animal, with limbs, yea, muscles, nerves, arteries, veins, and blood, presents itself; when we consider this, we are lost in wonder, love, and praise, and are forced again to say with the apostle, "O the depth both of the wisdom and knowledge of God!"

If we look at the instinct of the brute creation, we are struck with astonishment!

Who directed the salmon to go from the sea up the river, several hundred miles, to deposit its spawn, and secure it from such a multiplicity of enemies as the sea affords? Who taught the birds to build their nests? Some chuse to build on the tops of trees, others on the ground, some prefer bushes, others the roofs of houses. Who directed them how to build their nests? Some will use moss and wool, another feathers, others sticks and the fine parts of stubble, and some again prefer mud. Who taught them philosophy, that they should know that the heat of their bodies would produce their young? If we look at the spider's web, the silkworm's produce, the ant's granary, or the bee's cell, we are lost in contemplation, and forced to acknowledge the infinite power of their Creator. "O Lord, how manifold are thy works! in wisdom hast thou made them all."

If from the earth we turn our eyes on Man, the peculiar favourite of heaven, (for to him all nature is given) we behold a grand display of the goodness of God. What understanding so void of reason, or heart so base, as not to know and acknowledge, by looking at himself, the power of an Almighty God, in giving him an understanding above the rest of the creation, and to the end that he might reverence and obey his Creator.

Should we see a lump of clay rise in an instant to a compleat man, with full beauty and symmetry, and endowed with parts and faculties like to ourselves—should we see him perform all the operations of life, move as gracefully, talk as freely, reason as justly—in short, to perform all the functions of body and mind—should we not be struck with astonishment? Yet such was the state of our first parents. And now, if attention is paid to the formation and production of man, the creation of the bones, muscles, tendons, arteries, the circulation of the fluids, &c. it is astonishing that any man should controvert the opinion of an infinite First Cause of all things. So curious and wonderful is the formation of man, that even heathen philosophers were struck with wonder and admiration at it. Galen, on viewing a skeleton, was so struck at the surprising mechanism, that it effected his conversion. And let any man, however profane and wicked he may be, examine the works of nature, he must either acknowledge a God, or be deeply under the influence of the adversary of mankind.

Can we who profess to believe in the Lord Jesus Christ, but admire the wisdom and love of his and our heavenly father! And may we be

deeply impressed with them, that we may encrease in wisdom and understanding, and teach others, by our example, to fear and obey our God. And may the time speedily arrive when righteousness shall cover the earth as the waters do the place of the sea.

Yours, &c.
W. B. Jun.

REASONS
FOR
REJECTING THE DOCTRINE OF ENDLESS MISERY.
A LETTER TO A CALVINIST MINISTER.

DEAR SIR,

PERMIT me to call you so from a feeling sense of the good will I bear you; indeed if, after the strictest examination into the state of my mind, I was to find any disposition or temper contrary to love to my greatest enemies, so far I should prove my deviation from the Lord. Should I then feel the least degree of anger against you for preaching what you think to be the truth, I should so far prove the insincerity of my Christian profession; but blessed be the Almighty, this is not the case; for I do indeed respect you; I wish you great success in the administration of the glorious gospel of the Lord Jesus Christ. I therefore take the liberty of addressing you with a few thoughts, "speaking the truth in love."

I intended to make a few remarks on your well meant discourse on future punishment; but I decline that, owing to the unfit state of my body, and shall make one remark only, *viz.* it was a very awful, solemn discourse—in which you manifested a great deal of candour, love, and benevolence; and advanced many weighty truths. But I think no argument sufficiently convincing of the truth of endless torment: I shall therefore give you a few reasons why I do not believe in the endless misery of the wicked or impenitent sinners.

I shall advance what I have to say as methodically as I can, and appeal to the Scriptures to prevent perplexity—and shall be as brief as possible—I hope, Sir, you will attend to my observations in the spirit of candour, forbearance, and meekness.

1. I cannot believe in endless misery, because the words *everlasting, ever, ever and ever*, are much more frequently used for limited, than infinite duration: see the following passages as a specimen—Philemon, i. 8. Heb. v. 6. vi. 20. vii. 17. ix. 12. i. 8. Gen. xvii. 8, 13. and 19. Gen. xlviii. 4. xlix. 26. Exod. xl. 15. Num. xxv. 13. Habak. iii. 15. Isa. xxx. 8. Jer. vii. 7. xxv. 5.

2. Because the terms endless, and world without end, are no where in the Scriptures applied to the future punishment of the wicked.

3. Because the Lord Jesus Christ was manifested on purpose to destroy the works of the devil; in which sin and all its consequences (it appears to me) must be included. See 1 John, iii. 8.

4. Because the Father hath appointed him heir of *all* things, which must imply *all men* at least; though *all men* does not imply all things.

5. Because Jesus Christ is the propitiation for the sins of the whole world: the iniquities of us all were laid on him; for he tasted death for every man, even for those who had been cut off and consigned to the regions of darkness long before he bare their iniquities. 1 John, ii. 2. Isa. liii. 6. Heb. ii. 6.

6. Neither can I believe that he died in vain; but as he gave himself a ransom for all, so it shall be testified in due time: and as he was lifted up on the cross for us all, so finally he shall draw all men unto him: for he shall see of the travail of his soul and be satisfied. Then shall be brought to pass the saying that is written—"death is swallowed up in victory."

Nor can I see how this can be the case, unless the blessed Saviour makes an end of sin, and destroys (or frustrates) him that had the power of death—that is the devil. 1. Tim. ii. 5. John xii. 32. Heb. ii. 14. Isa. liii. 11. Dan. ix. 24.

7. Because God hath spoken of the times of the restitution of all things by the mouth of all his holy prophets since the world began.—Acts, iii. 21.

8. Because there are many texts of Scripture which appear to me to be absolutely irreconcilable on the supposition of endless misery being true: —for instance, try to reconcile the following passages.

I.

PSALM, ix. 17.

The wicked shall be turned into hell, with all the nations that forget God.

II.

PSALM, xlix. 19.

He shall go the generation of his fathers; he shall never see light.

III.

PSALM, lxix. 27.

Add iniquity to their iniquity.

IV.

PSALM, lxxxiii. 17.

Let them be put to shame, and perish.

I.

PSALM, lxxxiv, 9.

All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name.

II.

PSALM, lxiv. 9.

And all men shall declare the work of God, for they shall wisely consider of his doings.

III.

PSALM, cvii. 42.

All iniquity shall stop her mouth.

IV.

PSALM, cl. 6.

Let every thing that hath breath praise the Lord.

V.	V.
JOHN, iii. 35.	JOHN, vi. 37
The Father loveth the son, and hath given all things into his hands.	All that the Father giveth me shall come to me.

VI.	VI.
EPHES. i. 11.	1 TIM. ii. 4.
Who worketh all things after the council of his own WILL.	Who WILL have all men to be saved.

Now, Sir, I think you, or the greatest critic in divinity, would find an insurmountable difficulty in this task: but if you could admit that future punishments will be limited, the difficulty vanishes at once, and these texts become plain and obvious, as well as many more which I might contrast.

9. Another reason why I cannot believe endles misery is, I think there are many promises made to the children of Israel which are unconditional, or absolute; which can never be accomplished, if endless misery be a truth: for instance;—"This people have I formed for myself; they *shall* shew forth my praise—Israel *shall* be saved in the Lord with an everlasting salvation—Thou art my servant, O Israel, in whom *I will* be glorified." But you may object, and say, this does not mean *all* Israel.—But I add—"in him *shall all* the seed of Israel be justified, and shall glory."

Now, if these are not absolute promises, and made to all the children of Israel, I confess I do not know what they mean; but you may object and say—many of them died in their sins—be it so—but that does not invalidate the absolute promises of God—for his council shall stand, and he will fulfil all his pleasure, Isa. xlvi. 10. The gracious declaration of the Lord is towards them—I have loved thee with an everlasting love—and in Ezek. xxxvii. we have wonderful discoveries of the designs of Jehovah towards the whole house of Israel. Please to read the whole chapter, with all the criticism you can. "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." If there be any literal meaning in these words, they must be applicable to those who went down to the grave ignorant of the Lord. And the great apostle, when writing upon the subject, says, "Blindness in part has happened unto Israel, until the fulness of the gentiles be come in, and so all Israel [literally the seed of Abraham it is evident] shall be saved." Well might the apostle, when treating on this subject, burst forth with wonder and rapture too great to express, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

I might enlarge upon this delightful subject, in proof of which Scripture is so very copious, but I pass to another consideration.

10. I cannot believe endless misery, because there are many absolute promises made to all mankind, of the gathering together, reheading, or reconciling all things to their divine original, by Jesus Christ, the Saviour of all men. 1. Tim. iv. 10.

Out of the abundance of Scriptures on this head, I shall transcribe a few passages, and leave them to the decision of your judgment.

"And in thee shall all the families of the earth be blessed." Gen. xii. 3. "He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces." Isa. xxv. 8. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Isa xlv. 23. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Luke, ii. 10. "And all flesh shall see the salvation of God." Luke, iii. 6. "For as in Adam all die, even so in Christ shall all be made alive." 1. Cor. xv. 22. "Having made known to us the mystery of his will, according to the good purpose which he purposed in himself, that in the dispensation of the fulness of the times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth." See also Rev. v. 13.

Thus, Sir, I have given you a few reasons why I cannot at present believe in endless misery: and I may also add, why I believe in a final Restoration of all fallen intelligences to holiness and happiness. I think I might advance many more substantial reasons, but forbear. And thus the wickedness of the wicked shall come to an end: for all iniquity to stop her mouth, and for the whole creation to be delivered from the bondage of sin and corruption, into the glorious liberty of the children of God, I will be, in the language of the amiable Dr. Watts* "such a new, such an astonishing and universal jubilee both for devils and wicked men, as must fill heaven, earth, and hell with hallelujah's of joy."

I am,
With great sincerity,
Your humble servant in the Lord,

*See Preface to Vol. ii. of the World to Come.

TYPICAL QUERIES.

SIR,

HAVING but very lately become acquainted with your Miscellany, of course I am ignorant of many of the subjects which may have been treated of in it The following idea I have never met with, either in reading or conversation; if it has already been discussed, I should be much obliged to you for a reference; if not, shall esteem it as a favour if you will insert the following observations, in the hope that some more able pen will take up the subject.

I have ever considered the Jews as a most wonderful people, and the dispensations of providence towards them, as very mysterious. Their system of religion was highly figurative, and the land of Canaan is allowed by all commentators to have been typical of heaven; and I humbly submit whether their destruction as a nation, and utter dispersion for so many centuries, is not typical of the present destruction and future punishment of wicked men. But as we are assured of their restoration to their own land, from the unerring word of prophecy, I again submit whether that event will not be typical of the final restoration of *all* the guilty sons of Adam.

Though the Jews were destroyed as a nation, yet their seed has been wonderfully preserved in the earth, and their future restoration will be for the fulfilment of those gracious promises which Almighty goodness was pleased to make to them, and not on account of any righteousness in them. So likewise wicked men will be preserved from annihilation through the ages of judgment, in order to their final restoration, which will be effected in their favour, for the fulfilment of those great and glorious promises, which God hath been pleased to make in Jesus Christ, to *all* his fallen creatures, and not on account of their having made satisfaction to divine justice by their sufferings; that satisfaction having been already made by the death of Christ.

I am persuaded that a very interesting parallel might be drawn between the dealings of God with the Jewish nation, and his conduct towards individuals in all ages; but this I must leave (at least for the present) to some of your correspondents, who may have more leisure and greater ability for the undertaking than myself, and remain,

Sir,

CROYDON, Yours, &c.

SEPTEMBER 8, 1800. J. H.

A LETTER
TO A MOTHER ON THE LOSS OF A SON.

SIR,

THE following letter was originally intended to have been sent to a mother who became a prey to excessive grief, on the loss of a much loved child: your Miscellany of that day presented your reader with an excellent letter of consolation upon the subject. If I recollect aright, you treated it chiefly in a religious point of view; the present offers reflections on the moral duties of parents, always regarding the indispensible necessity of submitting to the Divine will. If you consider it worthy of a place in your valuable repository, it will be highly gratifying to the author that his sentiments are approved by you.

DULWICH COMMON, SURRY. Yours, &c. M. C. Jun.

ALTHOUGH I am not called upon by the kindness of a correspondence to commisserate with you in your distresses, a monitor I dare not disobey bids me sympathize with the afflicted: it bids me also try to check that disposition for excessive grief to which you are become a prey, to reason you into the duties you owe to a Creator, who gave all, and who takes and spares as best suits the final purpose he has to accomplish.

Those who have experienced losses like yours have felt as you feel; and although I cannot be entirely competent, from any experimental proof, to participate in the more tender feelings of a mother, yet such as nature has given to the susceptible heart of a father, I think I have felt.

That violence of passion which is frequently an inhabitant of the most benevolent breast, would hurry us into strange extremes, but for that blessing, reason, which providence has given to men to avert its consequences: to every other animal is given a parental anxiety, which a few hours absorps in forgetfulness; but in human nature, as providence has implanted memory, so has he also given reason to soften the otherwise too fatal effects of excessive affliction. If these are blessings they should be used with gratitude.

I am ill calculated to cite from books of divinity claims which God has upon you for acquiescence in his will; indeed you have an honest and zealous teacher who, as your friend, will not be negligent in communicating the evidences which the gospel affords. Submitting, as I hope I do, to every dispensation of the Creator, (and surely I may say I have felt many afflictions) I consider his will my law, and my submission a duty.

To call to your mind the remembrance of your lost infant, must, I feel,

unavoidably give fresh anguish to the wound I would heal; but a painful operation frequently produces a more effectual cure. Heaven gave to your elder sisters children and has been pleased to take from each two of them, at periods in life when it is particularly painful to part. They have feelings as sensible, although perhaps not so acute, as those you possess; but they are mothers, and consequently, as good mothers, the distinction cannot be very great. Time and a succession of events, has "mellowed their grief into a tender remembrance;" reflecting, then, how that grief has subsided, probably you will see much reason to hope the very poignant sorrow you indulge will gradually wear away.

Every animal into which God has infused the breath of life, from the very nature of animal economy, must, at some period, dissolve into its native earth: from the course of our nature, infant existence is extremely uncertain; the diseases to which that season of life is subject, renders it very precarious, as well as the uncertainty of a climate, in which hundreds of all ages daily die. Since death, then, must happen to all, and infancy is so peculiarly liable to its sudden influence, suffer me now to reason on the duty you are under to submit to the event, and thank God for the circumstances under which it happened.

Your child sunk into the arms of death in one of the most frequent of infant maladies (convulsive fits); not by a lingering disease, where perpetual anguish augments anxiety—not in the absence of its parent—not by your own negligence (which sometimes happens, even to tender mothers)—not by the accidents of fire or water, or other numberless misfortunes that hourly shock us, but in the arms of its parent, and aided by every probable advantage human assistance could administer. It is true he is gone!—not to perpetual oblivion—but be assured, from me, who am neither a bigot or enthusiast, to eternal life!—to those blissful regions, where you shall again behold him.

When you have coolly reflected that your child died according to the ordinary course of nature, and that none of those unfortunate accidents befel him, the recollection of which is a perpetual sting to a parent's mind—although, indeed, these are by the will, or rather, by the permission of providence—you will, if you do well, look around, and observe the vicissitudes to which human nature is subject, and the distresses, from which even the most exalted situations are not exempt. You have seen the children of the dignified and the opulent, become victims to riot and debauchery, degraded by every vice. You have seen those that were nursed in the lap of profusion, deprived of their parents by the power of death, left, helpless and unprotected, a prey to every necessity. Either compelled by want, or prompted by pride, others have become violators of the laws, and terminated their existence in ignominy and shame. What havock has not war, and the ambition of princes, made among the children of the peasant! what numbers have become victims to the sword, or a prey to the waves! Look through human life at home; observe the necessities of youth and age; reflect into what hands your remaining child may fall, when you are bidden to eternity. The child you have lost, is taken from you, no doubt, for some good purpose; his existence here might, for aught we

know, have produced some event more distressing than death, the common lot of all: and although the Providence that created us, can doubtless prevent calamities to individuals, yet we are to consider all nature as dear to him, and the order of all things must not be disturbed to accommodate the tenderness of individuals to their own connections. The ways of heaven are intricate; but question not they are ultimately just; and I am sure, our conception is very inadequate to the forming a just idea of the blessings reserved for those that do right. What that right is, I shall no otherwise define than by recommending you never to do an act which your own mind dictates to you to be wrong; nor omit that which the like conviction tells you is fit to be done.

I have submitted these reflections to your consideration, as hints which your own good sense will, no doubt, apply; and although I would do the duty of a friend, with as little violence to your feelings as possible, to discharge it properly I must not pass over some little duties which the Almighty will expect of you. He gave to you two children, and will, in all probability, bless you with a third; you owe to each an equal duty; and although grief is not a matter of choice, yet much may be done by cool reflection; every effect to be produced by the exercise of reason, it is your duty to hope for by the exercise of reason; and I think you will obey its dictates. By indulging grief in your present situation, the most fatal effects may befal an infant who has not yet seen the light; and although I would not join the superstitious herd in calling such events judgments of the Divinity, yet I may presume them to be lessons, which it becomes the prudent to avert by every possible caution. Heaven having been pleased to call back a part of what was given, consider it as a providential display to some future good end; and then turn your eyes to your remaining boy; for should heaven spare you but one, he will need all the protection a parent can afford. Desirous as we are of life, take but a prospective view of the affairs of men, and reflect upon the many perils a child must undergo ere he can provide for himself: it must be so from the very nature of things. The grief which is now so poignant for your lost boy will subside, and fresh impressions be the effect of new images and future occurrences; but the tears you will shed, in the common course of events, for your surviving child, will exceed calculation. The mischievous habits of infancy will be succeeded by the refractory disposition of boyish playfulness: in its season, these will give place to the obstinacy of the earlier years of maturity; all common sources of parental discontent, but the intervening calamities are in the womb of time; many must fall to the lot of all our children; those only that sleep in death are beyond the reach of every unhappy event: bless, then, the hand of that Providence whose ways are good, and do your duty by educating your child in a manner that may form the man of integrity; teach him, as the rule of all his actions, never to do that to another, which, being done to him, he would consider an injury. I know of no better rule to ensure a contented mind, and he that possesses this blessing has little to fear.

I trust you will hardly consider me to have used any unwarrantable freedom: indeed, I am sure you will not attribute to me any thing but a good purpose, ill as it may be executed. I shall write to you soon on other subjects; at present I chuse to avoid any other than that which gave occasion to the present letter. Let me recommend to your first attention that omnipotent power I have so often mentioned, submitting yourself, with a becoming resignation, to every event of human life, and to his providential care. I lament I have no power to serve you, but the feeble efforts of my reasoning for your welfare; but should you need a friendship within the compass of my ability, by making the experiment you will prove the sincerity of it.

DULWICH COMMON, Yours, &c.
SURRY. M. C. Jan.

ANECDOTES.

THE PRINCES DOWAGER OF WALES.

Oh sweet benevolence! thou sacred chain
That links the man to God! the pow'r is thine
To smooth the rugged passions, charm the heart,
And wing the soul into her native skies.

WHILE others are deeply engaged in the business of corruption and party, in circulating scandal, or in defaming the innocent, permit me to be the historian of benevolence and virtue.——While our nobility and gentry, affecting the wretched levity of France, exhaust their time in an eternal round of frivolous amusements, which are at once mischievous and insignificant; let me be the recorder of other deeds and other characters—scenes which acquire importance from being true, and which are truly splendid because they are truly good. When royalty becomes the patron of humanity, they reflect a lustre upon each other, and we are called upon by double obligations to imitate the bright example.

Her late royal highness the princess dowager of Wales possessed many extraordinary virtues. A soft heart, a sympathetic soul, and exalted sentiments, were qualities natural to her. Early trained in the school of misfortune, she had a quick and lively conception of distress in others, and she was equally expeditious in administering comfort to it. This was her ruling principle; this was the fertile fountain of her other virtues, and these virtues were the more amiable, as they bloomed always in private and unseen, and yielded their immortal fruit in silence and retirement. Let those wretches blush, who levelled their scandal at large at her reputation and her peace, and who have so often denied the existence of those virtues which they were unacquainted with.

Her royal highness, soon after her first arrival in these dominions, derived great pleasure from perusing the newspapers; a custom

which she discontinued the last ten years of her life, but which first taught her the genius and manners of the English people. In the month of December, 1742, her royal highness read in one of these papers, the following advertisement:

"DISTRESS.

"A man who has served his country bravely, is, by a peculiar circumstance of misfortune, reduced to the extremest distress. He has a family too, who are deeply involved in his fate. This intelligence will be sufficient to those who can feel, and who can relieve. *Such* persons may be more particularly informed of his past misfortunes, and may be witnesses of his present, by calling at *******."

I have observed already, that this amiable lady was experienced in distress; and there was an air of truth, of candour, of superiority to deceit, through the whole of this advertisement which greatly bespoke her sympathy, and roused her humanity. She resolved to see the miserable man who advertised.

Her highness had in her house a lady of German extraction, who accompanied her from Germany to England, and who was her favourite and companion till the lady's death. With this companion she resolved to visit the scene of distress. In a common morning dress, and in a common chair, to avoid the public eye, she set off about noon, the lady walking slowly behind her: they eluded all observation, and arrived at the appointed place.

The direction led them up two pair of stairs, into a little apartment, (in one of the streets behind Golden-square) which they entered. A woman, whose ghastly features were pale with poverty and sickness, lay stretched on a comfortless bed, without curtains, and circled in her arms a female child, whose closed eye seemed sealed up with death, and whose face out-did her mother's in marks of want and despair. A tall and graceful man sat before a *cold fire*, having on his knee a boy wrapped round in a flannel petticoat; over whom he hung his head, and gazed upon him with eyes of affection and anguish.—All this was seen in the twinkling of an eye. Her highness stopped short, drew close to her companion, and clasped her in her arms, as if she had suddenly entered into the mansion of horror and despair. The man, starting from his chair, placed the child by the side of his helpless mother, advanced gracefully towards the ladies, and begged of them to sit down. Her highness, opening her lips for the first time, said, *With all my heart.*

Need I describe to the reader the scene that ensued? Need I inform him, that hope and expectation sat panting in the father's eye; that sensibility and pity wandered o'er the royal features, and diffused over all her countenance a graceful sorrow and dejection?—This scene would have afforded the most luxurious feast to a feeling soul: as such I will not injure it by my pen, but resign it to be conceived by the imagination.

The attending lady first broke silence, by disclosing their business. She said, that they had read his advertisement, and that they were desirous of receiving the information which it promised. The man

thanked them for their humanity, and proceeded to relate his story. His voice was good, and his stile was simple; and he spoke with precision, fluency and grace. But as I am not now writing his history, but an anecdote of the Princes Dowager of Wales, I will not relate his history after him. The reader must be contented *at present* with knowing, that he had been an ensign in a marching regiment, which was then in Germany; that a knot of those military coxcombs, with which every regiment is crowded, had conceived a pique against him, for being braver, and more sensible than themselves; that one of these hot-headed youths had sent him a challenge on a very frivolous pretence, which he refused to accept, from motives of duty and honour; that pretences were drawn from this circumstance, and combinations formed to insult and ruin him; that they represented him to the chief commander as a coward, a slanderer, and a bad officer; that his conduct was enquired into, and overpowered by numbers; he was broke for crimes which he never committed: that he set out immediately with his little family for England, to lay his case before the secretary at war, and to implore justice; that having no powerful friend to introduce him into the War Office, the secretary was too deeply engaged in business to listen to the complaints of a friendless ensign; that this put a period to his hopes; that his wife was then seized with sickness, but being destitute of money to procure the necessary remedies, her distemper was soon communicated to the two children; and, that having spent his last six-pence, in a fit of agony and dispair, he sent the above-mentioned advertisement, to the news-papers, as the last resource which a gentleman's honour could stoop to.—Though many pathetic circumstances are suppressed, this is the leading line of the story. He related it with a firm and manly countenance, and was a fine contrast to the soft and amiable sensibility, which the ladies displayed in the course of it.

It was a case of unfeigned distress, and even despair; and the princess thought, that in his present desperate situation, she could not yield him sincerer comfort, than by informing him into what safe and powerful hands he had fallen. Putting ten guineas into his hand, she told him, "that the *Princess of Wales*, to whom he had now related his story, felt for him, and pitied him, and that she would procure justice to himself, his wife, and his infants." The astonished ensign had already dropt on one knee, to acknowledge her rank, her condescension, and her goodness; but rushing to the door, she hurried down the stairs, and returned into her chair, leaving the ensign wrapt in wonder and gratitude.

Let those enjoy these moments who can feel them. The officer made his little mansion echo with her name; he repeated it with rapture, and recommended it to heaven; and never were prayers more sincere.—While the princess returned to her house, satisfied that she had begun a good work, which she was resolved to bring to a happy conclusion.

The issue of this is so obvious, that every one may guess it. The princess applied to the duke of Cumberland in the officer's behalf; and after a week had passed, she sent for him to receive a lieutenant's commission, in a regiment which was soon to embark for Flanders. Thus

provided for, she enjoined him to prepare for his expedition, and to leave his little family under her protection till his return. Though this charge was dear to him, he willingly resigned it to so faithful a guardian, and sat off to join a regiment were he was recommended by royal patronage itself. He behaved with his usual bravery and prudence, and after the peace of Aix-la-Chapelle, in 1748, returned to England, to his wife and to his children, with a major's commission. He lived at home happy and beloved; the same benevolent lady who first snatched him from ruin still patronizing him. He afterwards sacrificed his life to his country on the plains of Minden;—a field which proved disgraceful to many people, but covered his grey hairs with honour and laurels.

More is not necessary. I have related enough of the old ensign's life, to display the tenderness, the benevolence, the generosity of the great and amiable lady, whose memory I shall ever revere. It remains now only to inform the reader, that the son of the old ensign—who languished upon his knee, whom he gazed upon with despair when the princess first entered his wretched habitation—*is now the writer of this little story*; and he dedicates this sincere tribute to her memory, as a MONUMENT OF HER VIRTUES.

MARIVEAUX,

THE French novelist, though wonderfully sentimentalized in his manner of writing, was not so in his character. When he was once accosted by a very stout beggar to give him alms, he said, "My good friend, I wonder you beg; why don't you work, as you appear to be able?" "Alas, Sir," replied the beggar, "If you did but know how idle I am." "Well," replied Mariveaux, giving him half a crown, "Go your way; you are an honest fellow."

GEORGE II.

IN his personal economy the late king was very exact about trifles. He had all his shirts, cravats, handkerchiefs, &c. regularly numbered; and it was sufficient to put him into a very great passion to give him any of those articles that did not exactly correspond in number with the other. The same exactness went to other circumstances. One day, as the page was carrying a bag of money after him to be deposited in a small iron chest, which he constantly kept in a closet near his bed-chamber, the bag burst, and one guinea in the fall rolled under the door of another closet, where some piles of wood lay. "Have you picked up all the money?" (says the king). "All but one guinea, Sire, which has rolled in amongst the wood, and which I shall look for presently." "No, no—we shall look for that guinea now; set down that bag there, and assist me in removing this wood." The page obeyed, and to work they both went; when, after toiling for about a quarter of an hour, the guinea was found. "Well (says the king, pleased with his discovery), I think

we have worked hard for this guinea, but as you seem to have laboured the most, here, take it for your pains; I would have nothing lost."

LIFE OF MR. HOWARD.

CONTINUED FROM PAGE 294.

THOUGH Mr. Howard had sometimes the unhappiness to find that his labours had not the success he desired, he was not always doomed to feel the chagrine of disappointment. Some, among whom were persons of the first character, were zealous to second his benevolent attempts, and would not suffer the regulations which his virtue had effected to languish and decay.

In the metropolis, he had the pleasure to find that Sir Charles Whitworth, chairman of the Westminster charity, and Dr. W. Smith, were careful to advance the good work. Many gentlemen and noblemen of the county of York, entered into his plans with a degree of public spirit which reflected the highest honour both on their hearts and understandings; and that active and worthy magistrate the Rev. Mr. Zouch, transmitted to him the most honourable testimonies of their concurrence with, and approbation of his labours. Nor were foreigners more backward to assist and to applaud his benevolent designs; for when in 1781 he travelled through Holland, Germany, Denmark, Sweden, Russia, and Poland; and again in the year 1783, through Portugal, Spain, France, Flanders, and Holland, several persons of the first consequence were proud to shew every degree of friendship and honour to one whose virtues added dignity to human nature.

In Holland, during the first of these journies, he was aided by the attentions of Professor Camper, and also by Sir Joseph York, whose attentions on a former occasion are mentioned in these memoirs, and who now not only exerted himself with ardour to promote the success of our traveller's enquiries, but while he was confined at the Hague, in consequence of an accident, shewed him every token of regard, which esteem and friendship could dictate. And in Germany, though a base minded gaoler was unwilling to shew him the torture room, lest his native benevolence should drag forth the horrors of cruelty to public view, and procure the abolition of practices abhorrent to nature, yet there were several in the most elevated rank who discovered a very different disposition. And although, at Stockholm, he was compelled to be resolute before a being of the same description, who had neglected to wall up the torture dungeon, though, in consequence of Mr. Howard's exertions, the king had published a decree for that purpose; yet some of the first characters in Sweden gave him all the assistance in their power. He also had the esteem and assistance of the Count de Firmain, governor of Lombardy, of Marshal de Vellere, at Elvas, in Spain, of Dr. Haller, in Switzerland, of Count de Compones, at Madrid,

&c. &c. all which plainly proved, that enlightened minds, in different nations, had caught a considerable portion of that sacred spirit of Christian philanthropy which lived and glowed in the bosom of Howard.

But that which gave our philanthropist most satisfaction was, to find that many of the abuses and horrors, which he had by his former journies made known, were now, by the interference of those in power, considerably reformed. Princes had blushed to find a foreigner more awake to sympathy with the groans, tears, and misery of their unhappy subjects than themselves.

In France, Brunswick, Geneva, and many other places, the prisons, hospitals, and pest-houses, were now in situations much more fit for the residence of human beings than they had been. And even the wretched slaves in the Stockhouse, in Denmark, to whom, before, hope had never come, had felt the cheering influence of his benevolence, in the regulations which softened the rigour of their fate.

At his third visit to Paris also, he found that two of the worst prisons, by the royal mandate, had been demolished; and also, that the king's declaration had made several humane regulations, particularly for the abolition of dungeons under ground—upon this principle, that it is unjust for those who may possibly be innocent, to suffer, before trial, a rigorous punishment. It was, however, in vain that Mr. Howard endeavoured to gain admittance to the Bastile. The government of France had its measures of benevolence, beyond which it seemed determined not to go. Mr. H. had also offended, by having, as before mentioned, translated a curious account of the Bastile into English. This so irritated the old French government, that he was in danger of being shut up in that dungeon for life—the timely interference of the British ambassador at Paris alone preventing it.

When, in 1783, he visited Rome and Lisbon, he attempted to get access to the dreary prisons of the Inquisition; but in this he could not succeed; the caution of the inquisitors would not suffer this *apostle of humanity* to inspect these abodes of silence and horror, where bigotry and religious enthusiasm had for ages, exercised a cruel tyranny over the dearest rights of mankind. At Madrid he was rather more successful; here the Count de Compones introduced him to the inquisitor-general; but the tribunal of the inquisition was the only thing which he was permitted to see. The letters of the same nobleman procured him but little more satisfaction at Valladolid. Here he was received in the tribunal by two of the inquisitors, their secretaries, and two magistrates, and was conducted by them into several rooms. On the side of one of the rooms was a large picture of an Auto de Fee, or, as Pegna, who himself was a famous Spanish inquisitor, calls it, *a spectacle horrible and tremendous*, when ninety seven person were burnt. This infamous Auto de Fee, was held in the year 1667.

The tribunal room was hung with red cloth: over the inquisitor's seat there was a crucifix, and before it a table, with two seats for the two secretaries, and a stool for the prisoner; there was also an altar in the room, and a door with three locks, which led into the secretary's room,

over which was inscribed, that the greater excommunication was denounced against all strangers, who presumed to enter.

In two other tribunal rooms were the insignia of the Inquisition, which are a cross between a palm and a sword. In a large room, on the floor and shelves, were a number of prohibited books, some of which were English; in another room were multitudes of crosses, beads, and small pictures. The painted cap was also shewn, and the vestments for the unhappy victims.

After several consultations he was permitted to go up the private staircase, by which prisoners are brought to the tribunal: but the grand object of his search was prevented, for he was not permitted to go through any of those door-ways into which the passage to this staircase leads. On being told that none but prisoners ever entered these rooms, "I will be confined a month," exclaimed he, "to satisfy my curiosity." But the secretary replied, that none ever came out under three years; and then, not till they had taken the oath of secrecy!!! Thus these awful seats of horror and miseries unknown, which the daring despotism of antichrist, in the height of his blasphemous career, established long ago in the world, are, as yet, kept back from public view. Conscious guilt, in these *high priests of Moloch*,—the *inquisitors*—would not permit the benevolence of Howard to inspect the dark abodes of cruelty, nor the instruments of torture with which they had long supported the empire of superstition over the minds of men.

We have before noticed the assiduous industry with which Mr. H. exerted himself in the year 1779; but this activity was not peculiar to that period. In 1782 he again revisited all the prisons in England, Wales, Scotland, and Ireland, which he had before inspected in 1779, besides those of Hull, Lincoln, Shrewsbury, Yarmouth, and Old Newgate, in Ireland. In this kingdom he this year reported to the House of Commons, the state of prisons in Dublin; in consequence of which two of the commissioners from that honourable house—which had taken into its consideration the regulation of gaols——were appointed to examine with him the state of the New Prison. During these labours in Ireland, the University of Dublin created him Doctor of Laws; but what afforded him much greater satisfaction was, that Mr. Provost Hutchinson brought a bill into the Irish Parliament for discharging the unhappy prisoners who were confined for fees, which he had the happiness to see was well received, and passed. The Lord Lieutenant of Ireland, who was Lord Temple, also took up, very warmly, the case of the unhappy prisoners.

It was in this journey to Ireland that he took a more particular account of what he saw amiss in that noble charity, the Protestant Charter Schools, in some of which he had before observed some shameful abuses. This he also reported to a committee of the Irish House of Commons, with a view to a reformation, which, we are happy to say, met with considerable success. For such was the opinion which princes, senates, and magistrates had of the benevolence and judgment of Howard, that his plans were treated with the utmost attention and respect by different nations. Thus did an obscure individual, by his

disinterested and persevering conduct, in the cause of humanity, do more good than princes, senates, and magistrates had ever unitedly done before.

Notwithstanding it was in the year 1783 that he visited so many countries upon the continent, yet he found time, in that year, to make personal observations on the condition of the prisoners of war, at Falmouth, in Ireland, and other places. In every one of his visits to the innumerable prisons and hospitals which had been subject to his inspection, he constantly entered every room, cell, and dungeon, with a memorandum book in his hand, in which he noted particulars upon the spot: so that when we consider the time necessarily devoted to observation, to travelling, to arranging and preparing for the public eye the information which he had obtained, we shall find that every hour of his life was dedicated to benevolence, and that he pursued his object with more avidity than almost any sensualist ever pursued the meaner pleasures of self-gratification.

Nor did the great Howard stop here. Virtue, as well as vice, gets stronger, and becomes bolder by habitual practice. From braving the noxious effluvia of a gaol, our philanthropist became encouraged to face contagion in her wildest shape, and to extend his observations to the ravages of that scourge of mankind, the plague. That he might be enabled to point out the proper means of effectually preventing that dreadful evil from ever entering our country again, and also, that he might be serviceable to those nations that are afflicted with it, he again departed from his native land in 1785, and visited the Lazarettos of Marseilles, Genoa, Spezia, Leghorn, Naples, Malta, Zante, Corfu, and Castle Novo.

The Lazarettos at Leghorn are said to be the best conducted of any in Europe: there are three in that city, and Frederigo Barbolania the governor of Leghorn, accompanied Mr. H. to them, and shewed him every respectful attention in his power.

After visiting the above, he sailed to Smyrna, and from thence to Constantinople, in order that he might see the plague in all its rage, without the controul of art among the Turks. At this great city, Sir Robert Ainslie, the British Ambassador, kindly invited him to fix his residence at his house. During his stay here, it was his constant practice to visit all the loathsome and infected places, introducing himself, as was his usual custom, in the character of a physician. Nor did he scruple, in the open air, feeling the pulse of such as he knew to be infected: however, he always took the precaution to keep to the windward of them, being of opinion, that the infection (like that near carrion) chiefly lurks to the leeward.

In order to investigate more fully the modes of treating the plague at Zante, Smyrna, and other places where it is frequent, he held several conferences with the Greek, Jewish, and European physicians; having, for that purpose, before his departure from England, been furnished by his friends Dr. Aiken, and Dr. Jebb, with a set of queries respecting the plague.

During this visit to Constantinople, he not only explored the prisons and hospitals, in hopes of producing general reformation, but was attentive also to the alleviation of individual sorrow. It is said, that among other benevolent exertions, he procured the liberation of an unfortunate lady, a native of England, who had fled to that country, though in a state of pregnancy, in quest of her husband whom she had heard was ill; but had found, on her arrival, that he was dead; and she having been seized with a temporary delirium at this intelligence, was put into loathsome confinement; and though recovered, was still retained, and in all probabilty would have died in circumstances of horror, had not the active benevolence of Howard discovered her wretchedness and procured her release, and taken care that she was conveyed back to her friends in England.

From Constantinople Mr. H. at first, intended to travel by land to Vienna, as the journey might easily be performed in twenty four days, no quarantine being then performed at Semlin, on the confines of the emperor's Hungarian dominions, where, formerly, travellers used to be detained for that purpose.

But, on further consideration, he determined to *seek* an opportunity of performing quarantine *himself*. With this view, he submitted to the inconveniences of a sea voyage to Venice, where Lazarettos were first established: in order, therefore, to obtain the best information, by performing the strictest qurantine, he returned from Constantinople to Smyrna, and took his passage in a ship with a *foul* bill; thus running himself into the very jaws of danger, that he might deliver others from it!

What a striking imitation was this of the blessed Jesus! He, because the children were partakers of flesh and blood, likewise took part of the same. He subjected himself to all the miseries attendant on frail humanity, that so he might learn experience by the things which he suffered; hence arises his ability to succour them that are tempted because himself has suffered, being tempted in all things, like unto his brethren.

But to return. This voyage from Smyrna to Venice, was both tedious and dangerous. It lasted sixty days, part of which time was consumed by the avaricious delays of the captain, who lost the fair wind, by improperly tarrying at the isle of Melita, near Dalmatia, and other places for the purposes of traffic, and by these means exposed his vessel to all the fury of the contrary winds and tempests. Nor did the damage terminate here; for a few days after leaving Modon, the vessel was attacked by a Tunisian corsair, and a very smart engagement ensued.

As the consequences of being taken would be either immediate death, or perpetual slavery, the captain determined that he would rather blow up the ship than surrender. But from this dreadful fate they were rescued; for one of their cannons charged with spike-nails, having accidently done great execution, the corsair immediately hoisted sail, and made off, a circumstance which the piety of Howard did not fail to ascribe to the interposition of the providence.

TO BE CONTINUED.

LETTERS,
FROM THE WORLD OF SPIRITS.

DEAR SIR,

HAVING sometime ago had the misfortune to lose by death a person who had the care of my younger children; and a letter having come to my hands a few days after her interment from a relation, who formerly lived with the deceased in my family, but who then residing at a distance from Bath, had not been informed of her friend's death—the singularity of the circumstance very forcibly struck my mind, and produced a train of pleasingly solemn reflections, which led me to personate the deceased, and to answer the letter which had been addressed to her—which answer, together with the following letter in continuation, I herewith transmit for insertion in your valuable Micellany, provided the subject be deemed admissible, and that more interesting communication do not claim the privilege of occupying all the space allotted for friendly correspondence.

I am,
Yours in the love of the truth,
S. W.

BATH.

FROM THE WORLD OF SPIRITS.

G. M. TO R. T.

MY DEAR FRIEND,

NO doubt but it will excite your surprise to find that ere your letter could reach me, I had become an inhabitant of the world of spirits, and that all that you had ever seen of me had been wrapped in a shrowd, screwed up in a coffin, and deposited in the silent grave, upon the remains of my dear little boy, in Bathwick Churchyard. But why, my friend, should you be at all surprised? Is it any thing so extraordinary for you mortals to be deprived of those friends who shared your esteem and affection, and to lament the interception of those social intercourses which death has destroyed? When you enter the mortal state of existence, are you not launched on a sea of uncertainties, and frequently the sport of adverse winds? Do you not behold those frightful waves which swallowed up so many of your acquaintances, ready to burst on you, and overwhelm your own little bark?

But, methinks by this time you are anxious to know by what means my spirit obtained releasement from its prison, and, throwing away the fetters of mortality, and rising above the prejudices of imperfect education, and the tyranny of established custom, became acquainted with a new order of things, and a fellow-citizen with the saints.

You know, when you and I lived together under the same roof, that my poor body was much afflicted, and that an asthmatic complaint

caused me to lead a life of suffering and pain; I was rather more afflicted than usual about a fortnight before the dissolution of nature took place; however, Mrs. W. and her youngest child were at that time extremely unwell, and I held up as well as I could till the Sunday before last, when I took to my bed, and in spite of the tender solicitudes of Mr. and Mrs. W. and the skill of the doctor, I quitted my earthly tabernacle on the Saturday following; and it gave me no small satisfaction that my requests were complied with, and my remains decently interred in the place I before mentioned, on Wednesday last;—for you must know, that it is a very mistaken idea which some of you mortals entertain, that the disembodied spirit is quite regardless of what happens in your world; on the contrary, permitted as we are to visit our old habitations, and to hover about our old friends—although we do not feel that anxiety and solicitude which you are subject to in your state of imperfection—yet we cannot avoid being somewhat interested in what we see doing among our old companions and friends.

No doubt but you would gladly be made acquainted with many particulars respecting my new life and state; suffice it then for the present to say, that I am quite happy, and enjoy the sweet society of many friends and relations, who obtained releasement from the body before me. My dear husband, and my much loved child, have *here* new charms: *here* I have been in company with your uncle Joseph, who is now all life and activity, and meets with nothing to interrupt his felicity: he is continually contemplating the most sublime subjects, delighting in the unbounded goodness and mercy of God, and rejoicing in the riches of his grace, and the wonders he has wrought, both in the celestial and terrestrial regions. He frequently indulges himself in the anticipation of the compleat triumph of insulted liberty, the perfect improvement of the human intellect, the approximating downfal of papal and Mahometan superstitions, the overthrow of all antichristian hierarchies, the expected establishment of the kingdom of peace, and the universal and uninterrupted reign of the mighty and merciful Jesus.

Here, too, I have embraced dear little Thomas W., who is not now that babe he seemed to be when nursed by you and me; he is now, since no longer under the restraint of fleshly confinement, all intelligence, and arrived to the stature of a perfect man, and capable of attaining that supreme felicity which none but happy immortals can enjoy.

How false are the conceptions, and how erroneous the ideas, which the generality of mortals form of the invisible world! 'Tis, my friend, for you, but just to close your eyes upon sublunary objects, and you are immediately in the world of spirits! And then, Oh, then! what delightfully unbounded prospects open to the astonished sight! However, as I may have said quite enough at present, I shall reserve for a future opportunity the business of acquainting you with some further particulars of your immortal friend,

G. M.

LETTER II.

FROM THE SAME TO THE SAME.

MY DEAR FRIEND,

FOR I shall continue to make use of that endearing appellation; and think not, my old companion and fellow traveller through the thorny paths of mortal life, think not, my much esteemed friend, that disembodied spirits are incapable of enjoying the supreme felicity and delighting in the luxury of friendship; continually supplied from the overflowing and everflowing fountain of divine love, and feasting on the delicious fruits of heavenly friendship, how is it possible that we should be inimical to that celestial principle that unites us to the ETERNAL?

'Tis true we have none of those base and ignoble dispositions about us which flesh is heir to, which deform the fair image of God, and debase the soul while confined within the precincts of mortality—our love is pure, without any alloy of bad passions, and our friendship, like the spreading branches of that tree, "whose leaves are for the healing of the nations," is pregnant with the most superlative advantage to all those who may be under our protection.

As I intend to be at your elbow at the time you are reading this epistle, I expect to see your curiosity excited by the turn of the last sentence. You have no idea of our active kind of existence; your soul, confined as it were, in a nutshell, your mind darkened by prejudice, contracted by education, and enslaved by false systems, cannot comprehend how it is possible that we should have things in charge, and persons under our protection. You have been in the habit of believing heaven to be a place, perhaps somewhat like Rowland Hill's chappel, in Surry Road, with the throne of God in the centre, like the parson's pulpit, and the disembodied spirits of a few of the select orders of orthodox protestants confined therein, like the devout congregation, either sitting or standing in rows all around, with musical instruments and hymn books in their hands, playing methodistical tunes, and singing godly songs "*in God the Father's ears*" day and night, without cessation or interruption. What an absurd belief! What vulgar ideas! But such was my belief, and such were my ideas, when a sojourner with you; however, my former belief, and my former stock of ideas, were left behind with the body I evacuated. In an instant I perceived that I had been wrapt in delusion, whose darksome mist soon evaporated—myriads of spiritual instructors soon surrounded me, and presently I became one of the enlightened, and highly gratified in the possession of my celestial birthright.

Here I could proceed, my friend, to give you the most pleasing accounts, the most ravishing descriptions of my advancement in knowledge, of the happiness I enjoy, and the charming company I associate with—but it would be too much for you either to bear or comprehend at present: You must die to become one of us, and then

shall you "see as you are seen, and know as you are known." Do not suppose, my friend, as some mortals do, that your spirit, after quitting the body, shall be hurried up millions of miles through the regions of the air, before you can arrive at a *place*, called heaven, or be ushered into the immediate presence of Deity, and unite with us happy immortals. Is not God omnipotent? How, then, can he be so far from you? Is not the kingdom of heaven within you? How comes it to pass, then, that you must take so long a journey to enjoy it? "Are not angels ministering spirits, sent forth to minister to the heirs of salvation?" And are not departed spirits "as the angels which are in heaven?" Why, then, do you suppose, may we not take charge of, surround, and protect our friends in the body, and frequently minister to the objects of our sympathetic regard? Alas! my friend, were your eyes but opened, like the eyes of Elisha's servant, you would not only see, but believe.

I shall not conclude before I inform you that I have had many pleasing interviews with my uncle Simpson, whom you have so often waited upon when he was in the body; he has left, I assure you, his decrepitude, and all the feebleness and fretfulness of old age behind him; he looks gay as a summer's morning, rosy health blooms in his face, and heavenly tranquility composes his mind. We often converse about his daughter Mrs. W. and her husband, and their little prattling children.

At another time, perhaps, I may give you some further information; at present farewell!

G. M.

ANSWER
TO QUERY ON SCARLETT'S TESTAMENT *.

SIR,

MR. Payne asks, "If the word *immerse* be a proper translation of *baptizo*, would it not have been more proper to have translated Mat. iii. 2. and other similar places, "I indeed immerse you IN water," instead of WITH water; because, to say, I DIP you WITH water, is not proper."

I apprehend that Mr. P.'s query goes on this idea, that the two words *dip* and *immerse* are precisely of the same meaning; but this I conceive is not the fact. It is granted that *dipping* includes *immersion*; but it does not therefore follow that *immersion* necessarily includes *dipping*. To *immerse* is to *cover over*; but it is evident that a man may be immersed or covered over with water, without being dipped in it, though no man can be dipped in water without being covered over or immersed in it. So the disciples were immersed *with* the Holy Spirit,

* See U. M. for July, 1800, p. 375.

but they were not dipped *in* the Holy Spirit on that day. Our Lord commanded his apostles to preach and immerse those that were taught, and as dipping is the most ready and easy way of immersing they therefore practised dipping, as his own example had set them the pattern, Mat. iii. 16. And the Greeks, in whose language the New Testament was written, practise immersion by dipping, to this day.

I conceive, therefore, that the translators of Mr. Scarlett's Testament did very right when they rendered *baptizo* by *immerse*, and *baptizantes* by *immersion*, &c. &c. But if Mr. P. has any further difficulties upon this subject, I should be glad to hear from him again by means of your Miscellany.

Yours, &c.

A BAPTIST.

ANSWER

TO

QUESTION ON THE PROPER ATTITUDE IN PRAYER[*].

SIR,

THE practice of different nations in the attitude of prayer has been and still is, very different from each other; because their ideas of bodily actions shewing respect to superiors is different. In some eastern countries covering the head, and sitting down, are tokens of reverence paid to great men; but in Europe we uncover the head and stand up, when we would shew respect to any.

It is natural for us to transfer our usual testimonies of respect for men, to our reverence for the Deity in our worship of him: hence the Mahometan, the rites of whose religion originated in the east, covers his head and sits down in prayer; but the Christian, whose ideas of reverence originated in the practice of the ancient Greeks—approved of, and sanctioned by the apostle Paul, 1 Cor. xi. 1—16.—uncovers his head, while the female covers hers, and both of them either stand or kneel: which attitudes were Grecian customs in their worship.

The ancient Jews practised various bodily actions in their worship, but in all of them they always had their head covered. David *sat* and prayed before God, as recorded in 2 Sam. vii. 18—27. The sweet singer of Israel also describes the worship of Jehovah by *bowing down* and *kneeling*, or rather prostrating themselves before him, Psal. xcv. 6. In the same manner did the returned captives worship, see Neh. viii. 5—6. Solomon, at the dedication of the temple, *stood* when he exhorted the people, and when he blessed them; but when he prayed he *kneeled down upon his knees*, 2 Chron. vi. 1—13. The whole congregation of

[*] See U. M. For March 1800, p. 108.

Israel at the same time *stood*, ver. 3. But when, at the end of his prayer, the fire of Jehovah came down and consumed the sacrifices upon the alter, then the people bowed themselves with their faces to the ground, and worshipped and praised Jehovah. Chap. vii. 1—3. So likewise, in the days of Jehosaphat, on an occasion of public calamity, the whole congregation of Judah *stood* before Jehovah, and Jehosaphat *stood* in the midst of them; but when a message came from Jehovah by a prophet then present, both the king and the people *bowed* themselves and *fell down* and worshipped, 2 Chron. xx. 5—13—18. More instances might probably be adduced; but these may suffice to shew the common attitude of prayer among the Jews in the temple was *standing*; but that at particular times they *bowed*, and even *prostrated* themselves.

The ancient synagogue practised the same attitude in worship as the temple did, which is above stated. And the modern synagogue does the same; and if the same divine appearances were among them now, as formerly, no doubt but they would prostrate themselves as then: as for bowing, they always practice it now, in some part of their prayers; particularly the grave and religious men bow very low, and not unfrequently stretch out their hands towards heaven, and strike them together, and also smite their breasts with apparent agony. This I have often seen.

As for the practice of Christ and his apostles, this appears to have been various upon various occasions. Our Lord in his agony in the garden kneeled down and prayed, Luke, xxii. 41. And Mark says that he fell on the ground, chap. xiv. 35. And Luke, that he fell on his face. I conceive that he kneeled down first, and that in the agony of his spirit he fell on his face, and prostrated himself to the earth; all these were natural actions in his circumstances—And, indeed, in private prayer, a person may practise an attitude which would not be convenient in social, or public prayer.

As for the disciples and apostles, we find that Stephen kneeled down and prayed, Acts vii. 60. And Peter kneeled and prayed when he raised Tabitha, Acts, ix. 40. And Paul kneeled down and prayed with the elders of the church of Ephesus, Acts, xx. 36. Paul also describes prayer by bowing the knees to the God and Father of our Lord Jesus Christ, Ephes. iii. 14. But none of these can well be called instances of public prayer; they being all either private, or social at most.

I do not recollect any positive command concerning the attitude of prayer in the New Testament. That which looks most like one, is the words of Christ, when ye *stand* praying, &c. Mark, xi. 25. Our Lord also describes the pharisee and the publican as both *standing*, though each by himself, when they went up into the temple to pray. Concerning the example of our Lord, though we are told of his praying both by himself, and with his disciples; yet nothing is said of his attitude, any more than what we have before noticed.

As for apostolic example, we have already seen several instances of kneeling in private, social, or individual prayer. Public examples of prayer among them there are several: but very little is said of their attitudes. If my memory do not fail me, the only example of apostolic

attitude in public prayer, is in Acts, xxi. 5. here Paul and his companions with the Christians at Tyre, together with their wives and children, kneeled down upon the *sea shore*, and prayed. But I query whether this be a proper example for a Christian assembly in a place of worship. Not that I think it unlawful to kneel in such an assembly, and in such a place; but there are many places of worship where it would be very inconvenient so to do, and I think it generally most convenient to stand.

As for Ecclesiastical history, it informs us, that early Christians practised both standing and kneeling, in public prayer. And it seems that they considered the attitude as indifferent, as no doubt but it is: and circumstances of convenience only can determine which ought to be used.

It is a melancholy reflection that this trifling subject, *the attitude of prayer*, has been one cause of prejudice, among Christians, against each other. Such ought to remember that God is a spirit, and that he seeks such to worship him, who worship him in spirit and in truth. No attitude whatever is acceptable unless the heart be engaged: and the true worshipper will worship in spirit and in truth, let his attitude be what it may.

I conclude, therefore, that Christ and his apostles have given no precept upon this subject: and that nothing can be gathered from their examples, to determine our conduct either to stand or kneel: as each of these attitudes is consistant with the solemnity of the exercise of prayer.

SENEX.

ANSWER

TO

DIFFICULTY ON THE RESURRECTION[*].

SIR,

THE doctrine of the resurection of the dead is an article of the first importance. The apostle, 1 Cor. xv. 12—29. represents it as the corner stone of Christianity; and though the Scriptures often speak of it as if the whole of mankind would be raised at once, as John, v. 28, 29. Acts, xxiv. 15., yet, by a comparison of Scriptures, we find that the resurrection will be gradual and progressive. Paul unites the general and particular views of this grand subject together, 1 Cor. xv. 22. "For as in Adam all die, even so in Christ shall all be made alive." In these words we have the general subject stated, *viz.* the resurrection of all men in Christ Jesus. But the apostle goes on to shew, that the whole shall be conducted with regularity, and be accomplished by degrees; for, in the 23d ver. he adds, "But every man in his own

[*] See our last, p. 320.

order; Christ the first fruits, afterwards they that are Christ's at his coming." Here we have two ideas concerning the resurrection;—*progression*; "Christ is the first fruits; afterwards," i. e. *the next in order*, "those that are Christ's, at his coming." These shall be raised immediately at his second appearance, and are therefore said to have part in the *first* resurrection, and to be blessed and happy, being delivered from the second death, and living and reigning with Christ a thousand years, before the rest of the dead live again at all, Rev. xx. 4—6. The next idea in the above words of Paul is *regularity*; "every man in his own order," ταγματι, his *proper rank*. This word, which is a military one, and refers to the rank and file of a well ordered army, is highly expressive of *regularity*, and both the ideas of the apostle lead to the universality of the resurrection, which he had before expressed. The idea of a first, and consequently of a second resurrection, is taught elsewhere, as in Luke, xx. 35, 36. In this passage our Lord describes the children of God as obtaining the future *age, and the resurrection from the dead*; and he calls them also, *the children of the resurrection*. Now, as all men will be raised, why are some said to obtain the resurrection from the dead, by way of distinction from others? And why are they called the children of the resurrection by way of eminence? I think the connection of the words will answer these questions. Our Lord is describing two *ages*,—not two eternities—*this* age and *that* age, and he connects *that* age, which is to come, with the resurrection of the children of God, representing thereby that the commencement of that age, and their resurrection shall take place together. This is the same view that we have before noticed from Paul and John, and this will go far to prove that Rev. xx. 4—6. ought to be taken literally, because it literally agrees with our Lord's doctrine and with that of Paul. Let it be also added, that if we are to take what John says concerning the first resurrection figuratively, then, by parity of reason, we ought to take his account of the general resurrection and judgment in a figurative sense also; and some actually do so, and have made sad havoc of the Scriptures thereby.

But in support of a first and second resurrection we may mention other Scriptures, as Phil. iii. 21. and 1 Thes. iv. 16. I leave these to the consideration of the reader, in connection with the other.

But as it seems that the objector to Mr. Payne's view of the resurrection, (which I suppose is the same as I have stated) has brought forward an objection taken from Job, xiv. 10—12. and Mr. P. himself admits that this passage refers to the general resurrection, I conceive it is the admission of this which forms his difficulty; and probably the phrase, "Man lieth down TILL the heavens be no more," has been understood, both by Mr. P. and his friend, as expressive of the certainty of the general resurrection, *when* the heavens are no more. But I would ask, is this idea scriptural? I think it is not. For though we are told that "the heavens (that is, the *airs*, in all their regions, whether high or low) shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein,

shall be burnt up," for the perdition of ungodly men; yet it is evident from the nature of things, that ungodly men must first be raised and judged, before they can be consigned to perdition, in the lake that burneth with fire and brimstone: and so indeed we are taught in Rev. xv. 11—15. Therefore the resurrection of men at large will take place before the heavens are no more, in the sense above stated.

Beside which the mode of speaking which Job makes use of, does not necessarily imply that there will be any resurrection at all; but rather, if other Scriptures had not taught that doctrine clearly and expressly, I should have thought that he meant to express his firm belief that man would have no existence after death. Yet see Job, xix. 25—27.

In Isa. xlii. the prophet describes the anointing and mission of Christ, and says, "He shall not fail, nor be discouraged, *till* he have set judgment in the earth." The evangelist Matthew, (chap. xii.) quotes the passage with some variation, but uses the same form of expression as the prophet—"A bruised reed shall he not break, and smoaking flax shall he not quench, *till* he send forth judgment unto victory." Surely the prophet did not mean to say that Christ should fail and be discouraged *when* he had set judgment in the earth; nor did the evangelist mean to say that Christ would break the bruised reed, and quench the smoaking flax, *when* he had brought forth judgment unto victory. So neither do I conceive that Job meant to say that man would rise from the dead *when* the heavens were no more.

If Mr. P. will consult the context, and consider some other passages in the book of Job, he will probably see that the speaker is only shewing the brevity of human life, and that a man, once taken off by death, will return no more to live in his present state, or to possess his present enjoyments. "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant: but man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more: they shall not awake, nor be raised out of their sleep." And in the 14th verse, "If a man die, shall he live again?" And ver. 19 and 20. "Thou destroyest the hope of man, thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away." So in ch. vii. 7—10. "O remember, that my life is wind: mine eye shall no more see good. The eye of him that seeth me, shall see me no more: thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Ch. x. 20, 21. "Are not my days few? Cease, then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death."

I conclude that the doctrine of a *first*, and consequently of a *second*

resurrection, stands firm, as a Scripture truth; and my hearty prayer is, that both Mr. P. and his friend may be blessed and holy, and have part in the first resurrection, and reign with Christ upon the earth.

I am,

Yours, &c.

OMICRON.

MISCELLANEOUS MAXIMS AND THOUGHTS.

CONTINUED FROM PAGE 308.

XLIII.

NO stage of human existence is exempt from erroneous judgment; this should operate as a reason why such poor frail beings as men should not attempt to bear each other down under the pretence of infallibility, or any thing that savors of presumption.

XLIV.

The goodness of the heart and the clearness of the head, are very different things. When they meet in the same person, they render the possessor truly amiable; when the former is alone conspicuous we love it; but a good understanding alone is neither the object of affection, of confidence, or esteem.

XLV.

Respecting the necessity of public worship, as that kind of practical allegiance to Almighty God, which is necessary to preserve our sense of dependance upon him, and the rectitude of his laws, and the goodness of his providence, all serious men are agreed; respecting the MODE of that worship, no argument is required to prove that there hath almost always been a difference of sentiment; and respecting the order of discipline, which has been considered as an appendage of worship, the Christian world hath been ever disagreeing, since the embodying of churches. The confusion began even in the times of supposed apostolical purity, and hath ever since continued, a source of unhappiness —furnishing spots in the Christian feast of charity!

XLVI.

No right, however built on example, can supersede, in matters of faith, the unalienable right of private judgment: and where that right subsists in nature, no restraining power over individuals can exist in any church, so as to prevent their offering, even publicly, reasons of dissatisfaction; because on such reasons must be founded every improvement that can possibly take place.

A church, or distinctly associated body, is a public object; and justly an object of public inspection and animadversion; if she be necessary at all, she is mainly necessary as a light in the world, and whereinsoever she has any deformity of parts, it should be pointed out, not only that blindnesss in part may not, as it did to Israel formerly, happen to herself, but that her comparative excellencies may be fully and fairly known.

XLVII.

Arguments drawn from the sufferings of first reformers, and establishers of church distinctions, in favour of the rectitude of the principles so established, is ever a tender theme, and ever prevalent with a considerable part of the religious world; but it is far from appearing clear, that such sufferings, which have often been the natural consequence of singular or of new opinions, in times of national distraction and darkness, are in themselves a sufficient warrant for us to consider those opinions as of divine original; or the conduct of such reformers as uniformly wise, and worthy to be followed.

Many such suffering men have set us noble examples of faithfulness under afflictions, which befel them in the cause of truth; to some of these we owe much veneration for that wisdom and firmness with which they opposed religious imposition and tyranny. So far they have uniformly given proofs of sincerity; but in considering this, it is also to be remembered, that sincerity hath often appeared on *both sides* of *the same* cause; sincerity hath been the companion of martyrdom among men of various and even opposite principles. And though martyrdom may justly be considered as the last test of a man's sincerity, it can be no uniform test of TRUTH.

From these, as well as various other considerations in religion, appears the necessity of our soberly, earnestly, patiently, and meekly enquiring for ourselves, what we are to believe, and what our Lord would have us to do.

XLVIII.

Zeal for religion is too generally one of the most blinding and treacherous things in the world.

Mere zeal is so accustomed to dwell on the feeble reflections of peculiar faith, and peculiar works of devotion, as necessary to the *pleasure*, which is resolvable into the *happiness*, of God (who is infinitely happy in his own perfections), that it raises a mist of error all around itself, obstructing the rays of reason, and giving a deep, fearful, and ominous tinge, even to the beams of God's own righteousness, shining into the heart.

TO BE CONTINUED.

POETRY.

DEPENDANCE ON GOD,
A FRAGMENT.

ON God for all events depend,
You cannot want when God's your friend.
Weigh well your part and do your best,
Leave to your Maker all the rest.
The hand that form'd thee in the womb,
Guides from the cradle to the tomb.
Can the fond mother slight her boy?
Can she forget her prattling joy?
Say, then, shall sovereign love desert
The humble and the honest heart?
Heaven may not grant thee all thy mind,
Yet, say, not, then, that Heaven's unkind;
God is alike both good and wise,
In what he grants and what denies.

ON THE MORNING.

LO! yonder saffron beams effulgent rise,
In glitt'ring splendor from the eastern skies;
Offspring of light, to daring Titan born,
Whose hand with roses strews the blushing morn.
The gushing rays that from Aurora team,
On the blue ocean's mirrored stream,
Shall tinge the distant shore with early red,
As purpling beams proceed from Tithon's bed.

The little warbler from the neighb'ring spray,
In gentle notes proclaims the op'ning day;
His mellow'd sounds shall chear the verdant mead,
While rustic swains attend their flocks to feed.
Ah, happy morn! my gentle muse inspire,
To tune the day, and strike the golden lyre;
Thy rosy hours shall sweetly pass away,
Amidst the beauties of the new born day.

BOWSTEAD.

ANCIENT AND MODERN INTOLLERANCE.

RAIS'D to a dazzling height of sainted fame,
With furious zeal, and orthodoxy fraught,
Stern father AUSTIN, warm'd with frenzy's flame,
His monkish system for the gospel taught.

Urging for doctrines the commands of men,
He threaten'd hereticks with endless pain;
Dipping in gall of bitterness his pen,
He rous'd to action persecution's train.

Deep vers'd in reprobation's gloomy plan,
Dissenting brethren he would proudly deem
Vessels of wrath, and foes of God and man,
For not embracing his vindictive scheme.

Obscur'd from vulgar ken, and carnal eyes,
Thro' mystic labyrinths the saint would range;
In vision's lofty flights he'd scale the skies,
And view in Fancy's mirror objects strange.

What though electing love with partial choice,
Had dubb'd him saint before the birth of time,
Deaf to humanity, and reason's voice,
To murder heretics he deem'd no crime.

But though mistaken zeal, and bigot rage,
Inflam'd the pious breast so long ago,
Is it not strange in this *enlighten'd age*,
That Christian bosoms should with fury glow?

Though domineering priests of former times,
Made creeds, and systems to enslave the mind;
Bade punishment await on venial crimes,
And rashly drew the prince of peace unkind,

How strange that modern saints of pious fame,
Should call down wrath and vengeance from above;
Damn all their brethren of a diff'rent name,
And make a tyrant of the GOD OF LOVE!

BATH,
SEPTEMBER, 1800. S. W.

ON A SPIDER'S WEBB.

HOW exquisitely wrought this lawn-like net!
Ye vain philosophers, ye men of science,
Here forego your vaunted pride, and be by nature taught.
What cunning artist with his boasted skill,
Could form a work of such exactness!
See how the cautious insect treads the line,
And feels it as she goes!
But, ah! dire thought! twas cruelty spread the net;
Design'd for treach'rous end,
To lure the giddy fly, or labouring bee.
Base malignant insect! Abhorred be thy art,
For all thy works are treachery!
Thus, with the noblest talents born,
How many misapply the gifts of heaven,
And to a curse its *blessings* turn!
Wise only to deceive, where truth confides,
To prey upon the poor, ensnare the weak,
Till veng'ance wait them and their webb destroy.

VERSES
TO A YOUNG NEW MARRIED PAIR.

NEW leagu'd together in connubial bands,
Bound by affection as you're join'd with hands,
Accept congratulating friendship's voice,
An approbation of your mutual choice.
Since wedlock ever was design'd to prove
A sympathetic state—a source of love.
Not (as say some) "the grave of young desire,"
But cherishing a flame of purest fire.
It stimulates in ev'ry just design—
As num'rous rays collective brighter shine.
Virtue in company becomes more bold,
Braving affliction's heat or mis'ry's cold.
Each in the partner finds a ready aid,
Supporting, when mean worldlings would upbraid.

Or if prosperity delights the hour,
Trusted with riches and endued with pow'r,
What bliss the worthy injur'd poor to raise!
Release th' oppress'd, and merit heav'n's high praise!
What joy to share the offsprings of a heart
Impress'd with gratitude, devoid of art!
The half choak'd utterance, the tearful eye,
Uprais'd, invoking hands, and speaking sigh!
Long may my friends in happiness be found,
Bless'd by their God, with virtuous offspring crown'd.

M.

PECULIARITY OF THE CHINESE LANGUAGE.

THE Chinese have a word, which, howe'er it seems strange,
Stands for fourteen ideas, without the least change:
It consists of one syllable too, you must know;
And in that but two letters;—to wit, P. O. *PO!*
Imagine, for instance, you wish'd to express,
A wise man—A man of a pleasing address—
A glass—An immense preparation—The blows
Of a wood-cutter's hatchet—An old woman's nose—
A strong inclination—A thing of small size—
The course of a current where water-springs rise—
A servant—A captive in battle—A fop—
Or to boil your ripe rice—or to winnow your crop—
For all, and for each, if to China you go,
You can't speak amiss, if you only say—*Po!*
Where else could we find, shou'd we search the world round,
Things so different in sense, and so similar in sound?
We thumb all our grammars to rags, ere we view
So much in one word—and in *such a word too!*

THE

UNIVERSALIST'S MISCELLANY

FOR OCTOBER, 1800.

NATURAL HISTORY.

HAVING briefly described the earth and the sea, let us now consider that fluid which surrounds them both; and which, in some measure, supports and supplies all animated nature. As upon viewing the bottom of the ocean from its surface, we see an infinity of animals moving therein, and seeking food; so were some superior being to regard the earth at a proper distance, he might consider us in the same light. He would, from his superior station, behold a number of busy animals, immersed in the ærial fluid, that every were surrounds them, and sedulously employed in procuring the means of subsistence. This fluid, tho' too fine for the perception of its inhabitants, might, to the nicer organs of sight, in a superior being, be very visible; and, while he at once saw its operations, he might smile at the varieties of human conjecture concerning it: he might readily discern, perhaps, the height above the earth to which this fluid atmosphere reaches; he might exactly determine that peculiar form of its parts, which gives it the spring or elasticity with which it is endued: he might distinguish which of its parts were pure incorruptible air, and which only made for a little time to assume the appearance, so as to be quickly returned back to the element from whence it came.

Such where the reflections of Dr. Goldsmith, in the beginning of his dissertation upon air, in his Natural History: and he concludes them by lamenting the little knowledge which mankind had attained concerning this element. As for us, says he, who are immersed at the bottom of this gulph, we must be contented with a more confined knowledge; and, wanting a proper point of prospect, remain satisfied with a combination

of its effects. But since the time of Goldsmith, our experimental philosophers have discovered much more of the properties of air: they have demonstrated that water may be changed into real and pure air, and that air may be turned into water, but after all we know very little of this element, although we daily live, breathe, and move in it.

One of the first things that our senses inform us of, is, though the air is too fine for our sight, yet it is very obvious to our touch. Although we cannot see the wind contained in a bladder, we can very readily feel its resistance; and though the storm may want colour, we often fatally experience that it does not want force. We have equal experience of the elasticity of the air: the bladder when pressed, returns again, when the pressure is taken away; and a bottle when filled, often bursts from the spring of the air which is included.

—Thus far the slightest experience reaches; but by carrying experiment a little farther we learn that air is also heavy: a round glass vessel being emptied of its air, and accurately weighed, has been found lighter than when it was weighed with the air in it. Upon computing the superior weight of the full vessel, a cubic foot of common air is found to weigh something more than an ounce.

From this experiment, therefore, we learn, that the earth, and all things upon its surface, are every where covered with a ponderous fluid, which rising very high over our heads, must be proportionably heavy.

For instance, as in the sea, a man at the depth of twenty feet sustains a greater weight of water, than a man at the depth of ten feet; so will a man at the bottom of a valley have a greater weight of air over him, than a man on the top of a mountain.

From hence we may conclude, that we sustain a very great weight of air: it is true, we do not feel the pressure, but this is owing to its being equal on every side. As in morals, we seldom know the blessings that surround us till we are deprived of them, so here, we do not feel the weight of the ambient fluid till a part of it is taken away. If by any means we contrive to remove the pressure of the air from one part of our bodies, we are soon made sensible of the weight upon the other parts. Thus if we put our hand upon the mouth of a vessel from whence the air has been taken away, there will then be air on one side and none on the other; upon which, we shall instantly find the hand violently sucked inwards; which is nothing more than the weight of the air upon the back of the hand, that presses it into the space which is empty below.

Thus it is evident, that the air presses with great weight upon every thing on the surface of the earth; so, by other experiments, we learn the exact weight with which it presses. If the air be exhausted out of any vessel, a drinking glass for instance, and this vessel be set with the mouth downwards in the water, the water will then rise up into the empty space, and fill the inverted glass; for the external air will, in this case, press up the water where there is no weight to resist; as one part of a bed being pressed, makes the other parts, that have no weight upon them, rise. In this case, therefore, as before observed, the water, being pressed without, will rise in the glass; and would continue to rise, if

the glass were tall enough, thirty two feet high. In fact, there have been pipes made purposely for this experiment, of above thirty two feet high; in which, upon being exhausted, the water has always risen to the height of thirty two feet: there it always rested, and never ascended higher. From this, therefore, we learn, that the weight of the air which presses up the water, is equal to a pillar or colum of water, which is thirty two feet high; as it is just able to raise such a column, and no more. In other words, the surface of the earth is every were covered with a weight of air, which is equivalent to a covering of thirty two feet deep of water; or to a weight of twenty nine inches and a half of quicksilver, which is known to be just as heavy as the former.

It is easily found by computation, that to raise water thirty two feet high, will require a weight of fifteen pounds upon every square inch.

Now, if any person be fond of computations, he has only to calculate how many square inches are in the surface of an ordinary human body, and allowing every inch to sustain fifteen pounds, we may amaze ourselves at the weight of air we sustain. It has been computed, that our common load of air amounts to nearly forty thousand pounds weight: this is wonderful! but wondering is not the way to grow wise.

Notwithstanding this be our ordinary load, there are at different times very great variations. The air is not, like water, equally heavy at all seasons; but sometimes is lighter, and sometimes more heavy. It is sometimes more comprest, and sometimes more elastic, which produces the same effect as an increase and diminution of its weight. The air, which at one time raises water thirty two feet in the tube, and quicksilver twenty nine inches, will not, at another time, raise the air to thirty feet, or the other to twenty six inches. This makes, therefore, a very great difference in the weight we sustain; and we are actually known, by computation, to carry at one time four thousand pounds of air more than at another.

The reason of this surprising difference in the weight of air, is either owing to its pressure from above, or an increase of vapour floating in it.

Its increased pressure is the consequence of its spring or elasticity, which cold and heat sensibly affect, and are continually changing.

This elasticity of the air is one of its most surprising properties; and, it is said, that the possible expansion of it is unknown. A body of air that may be contained in a nutshell, may, by heat, be dilated immeasurably. And, on the contrary, philosophers tell us that, all the air contained in a large house, may be compressed into a cavity not larger than the eye of a needle. In short, no bounds can be set to its compression or expansion; but, perhaps, it ought only to be said, that the experiments hitherto made have been indefinite. In every situation, it retains its elasticity; and the more closely we compress it, the more strongly does it resist the pressure. If to the increasing the elasticity on the one hand by pressure, we increase it on the other by heat, the force of both soon becomes irresistible; and Monsier Amontons, a French philosopher, supposed, that air thus confined, and expanding, was sufficient for the explosion of a world.

Various attempts have been made to ascertain the height to which the atmosphere is extended all round the earth. These attempts commenced soon after it was discovered by Torricelli, that air is a gravitating substance. By the glass tube, before mentioned, which was invented by this philosopher, the weight of the air, through its whole height, in any square measure of it was demonstrated: and from hence its height above the surface of the earth was estimated to be a little more than five miles.

But this calculation cannot be depended on; for as the air is an elastic fluid, the upper parts must expand to an immense bulk, and thus render the above calculation extremely precarious. By experiments made in different countries, it has been found, that the spaces which any portion of air takes up, are reciprocally proportioned to the weights with which it is compressed. Allowances must therefore be made in calculating the height of the atmosphere.

Philosophers therefore had recourse to another method for determining the altitude of the atmosphere, namely, by a calculation of the height from which the light of the sun is refracted, so as to become visible to us before he himself is really seen in the heavens. By this method it has been supposed to be demonstrated, that at the height of forty five miles, the atmosphere had no power of refraction; and consequently, beyond that distance was either a meer vacuum, or next to it, and not to be regarded.

This theory became very generally received, and the height of the atmosphere was spoken of as familiarly as the height of a mountain, and reckoned to be as well ascertained, if not more so, than the height of most lofty mountains are. Very great objections, however, which have never been removed, arise from the appearances of some *meteors*, like large globes of fire, not unfrequently to be seen at vast heights above the earth. A very remarkable one of this kind was observed by Dr. Halley, in the month of March, 1719, whose altitude he computed to be betwixt sixty nine and seventy three miles and a half; its diameter two thousand eight hundered yards, or upwards of a mile and a half; and its velocity about three hundred and fifty miles in a minute. Others have been seen apparently of the same kind, but whose altitude and velocity were still greater: particularly that very remarkable one, August, the 18th, 1783, whose distance from the earth could not be less than ninety miles; and its diameter not less than the former one; at the same time, that its velocity was not less than a thousand miles in a minute.

Fire balls in appearance similar to these, though vastly inferior in size, have been sometimes observed at the surface of the earth. Of this kind Dr. Priestly mentions one seen on board the Montague, on the 4th of November, 1749, which appeared as big as a large millstone, and broke with a violent explosion.

From analogical reasoning, it seems very probable, that the meteors which appear at such great heights in the air, are not essentially different from those which, like the fire ball just mentioned, are met with on the surface of the earth. The perplexing circumstances with regard to the former, are, that at the great heights above mentioned, the atmosphere ought not to have any density sufficient to support the flame,

or to propagate sound; yet these meteors are commonly suceeded by one or more explosions, nay, are sometimes said to be accompanied with a hissing noise as they pass over our heads.

The meteor of 1719, was not only very bright, insomuch that for a short space it turned the night into day, but was attended with an explosion which was heard all over Great Britain, occasioning a violent concussion in the atmosphere, and seeming to shake the earth itself.

That of 1783, also, though much higher than the former, was succeeded by explosions, and, according to the testimony of several persons, a hissing noise was heard as it passed. Dr. Halley, acknowledged that he was unable to reconcile these circumstances with the received theory of the height of the atmosphere; as, in the regions in which this meteor moved the air ought to be three huudred thousand times more rare than what we breathe.

In the meteor of 1783, the difficulty is still greator, as it appears to have been twenty miles farther up in the air. Dr. Halley, offers a conjecture, indeed, that the vast magnitude of such bodies may compensate for the thinness of the medium in which they move. Whether or not this is the case, cannot be assertained, as we have so few data to go upon; but the greatest difficulty is to account for the brightness of the light. Appearances of this kind are with great probability attributed to electricity, but the difficulty is not thus removed: if the electrical fire pervades the vacuum of a common are pump, yet it does not in that case appear in bright well defined sparks, as in the open air, but rather in long streams, resembling the aurora borealis.

From some late experiments indeed, it has been concluded that the electrical fluid cannot penetrate a perfect vacuum. If this be the case, it shews that the regions which we speak of are not such a perfect vacuum as can be made artificially by the air pump; but whether it be so or not, the extreme brightness of the light shews that a fluid was present in those regions, capable of confining and condensing the electric matter as much as the air does at the surface of the earth; for the brightness of these meteors, considering their distance, cannot be supposed inferior to that of the brightest flashes of lightning.

It should seem therefore that the height of the atmosphere is not yet known. The beginning and ending of twilight, indeed, shew that the atmosphere begins to reflect the sun's rays at about forty five miles high; but probably this may be only the height to which the aqueous vapours are carried: for it cannot be thought an unreasonable supposition, that light is refracted only by means of the aqueous vapour contained in the atmosphere; and that where this ceases, it is still capable of supporting the electric fire at least, as bright and strong as at the surface. That it does extend much higher, is evident from the meteors already mentioned: for all these are undoubtedly carried along with the atmosphere; otherwise that of 1783, which was seen for about a minute, must have been left a thousand miles to the westward, by the earth flying out below it in its annual course round the sun.

We have before mentioned the vast pressure of the atmosphere, and noticed the weight which a human body of common size is supposed to

sustain. We now observe that there is no doubt but we should be crushed into atoms in an instant, by this pressure, were not all parts of our bodies filled either with air, or some other elastic fluid, the spring of which is just sufficient to counterbalance the weight of the atmosphere. But whatever this fluid may be, we are sure that it is just able to counteract the atmospherical gravity, and no more; for if any considerable pressure be superadded to that of the air, as by going into deep water, or the like, it is always severely felt; and if the weight of the atmosphere is taken off from any part of the human body, the hand, for instance, when put upon an open receiver, from whence the air is afterwards extracted, the weight of the atmosphere then discovers itself, and we feel a sensation as if the hand was strongly sucked down into the glass.

The variation of the pressure of the atmosphere we have noticed above, and that our bodies, in consequence of it, sustain a greater or a less weight accordingly. It is surprizing, however, that the spring of the internal fluid, already mentioned, which acts as a counterpoise to the atmospherical gravity, should, in all cases, seem to keep pace with it, when the pressure is naturally diminished. Thus, in that kind of weather when the pressure of the air is least, we never perceive our veins swell, or are sensible of any inward expansion in our bodies. On the contrary, the circulation is languid, and we seem rather to be oppressed by a weight. Even in going up to the tops of mountains, where the pressure of the atmosphere is diminished more than three times what it usually is in the plains below, no such appearances are observed.

Some travellers indeed have affirmed, that, on the tops of very high mountains, the air is so light as to occasion a great difficulty of respiration, and even violent retching and vomiting of blood. It seems doubtful, however, whether these assertions are well founded. Mr. Brydon found no inconvenience of this kind on the top of mount Ætna; nor is any such thing mentioned by Mr. Houel, who also ascended this mountain.

Sir William Hamilton indeed says, that he did feel a difficulty of respiration, independant of any sulphureous steam. But, on the top of a volcano, the respiration may be affected by so many different causes, that it is impossible to assign the true one. The French mathematicians, when on the top of a very high peak of the Andes, did not make any complaint of this kind, though they lived there for some time. On the contrary, they found the wind so extremely violent, that they were scarce able to withstand its force; which seems an argument for at least equal *density* of the atmosphere in the superior as in the inferior regions.

Dr. Heberden, who ascended to the top of Tenriffe, a mountain higher than Ætna, makes no mention of any difficulty of respiration. M. Saussure, however, in his journey to the top of Mont Blanc, the highest of the Alps, felt very great uneasiness in this way. His respiration was not only extremely difficult, but his pulse became quick, and he was seized with all the symptoms of a fever. His strength was also exhausted to such a degree, that he seemed to require four times as long a space to perform some experiments on the top of the mountain as he would have

done at the foot of it. It must be observed, however, that these symptoms did not begin to appear till he had ascended two miles and a half perpendicular above the level of the sea. The top of the mountain is only about a quarter of a mile higher; and in this short space he was reduced to the situation just mentioned. But it is improbable that so small a difference, even at the end of his journey, should have produced such violent effects, had not some other cause concurred. A cause of this kind, he himself mentions, *viz.* that the atmosphere at the top of the mountain was so much impregnated with fixed air, that lime water, exposed to it, quickly became covered with a pellicle occasioned by the absorption of that fluid. Now it is known, that fixed air is extremely pernicious to animal life, and will bring on symtoms similar to those abovementioned. There is no reason, therefore, to have recourse to the variety of the atmosphere for solving a phenemenon which may more naturally be accounted for otherwise.

When the pressure of the atmosphere is augmented, by descending, in the diving-bell, to considerable depths in the sea, it does not appear that any inconvenience follows from its increase. Those who sit in the diving-bell are not sensible of any pressure as long as they remain in the air; but they feel it very powerfully upon going into the water: notwithstanding, it is certain, that the pressure in both cases is the same; for the whole pressure of the atmosphere, as well as of the water, is sustained by the air in the diving-bell, and consequently communicated to those who sit in it.

But though artificial compression of the air, as well as natural rarefaction, can thus be borne, it is otherwise with artificial raretaction.

Animals in an air pump show uneasiness from the very first, and cannot live for any time in an atmosphere rarefied artificially even as much as it appeared to be from the barometer on the top of Mont Blanc. Many a sparrow, and many a mouse have fallen martyrs to the curiosity of philosophers in making experiments with the air pump.

The variations of heat and cold to which the atmosphere is subject, have been matter of much speculation. These are said to depend upon the light of the sun reflected into the atmosphere from the earth, and where this reflection is difficient, even though the light should be present ever so much, the most violent degrees of cold are found to take place. Hence, on the tops of mountains, the cold is generally excessive, though by reason of the clearness of the atmosphere the light of the sun falls upon them in greater quantity than it can do on an equal space on the plain. In long winding passages also, such as the caverns of Ætna and Vesuvius, where the air has room to circulate freely, without any access of the sun, the cold is scarce tolerable.

TO BE CONTINUED.

AN ADDRESS TO ATHEISTS.

MEN WITHOUT A GOD,

PERMIT me to address you on a subject of the greatest importance, and, as you profess rationality, I beseech you to exercise your rational powers on what I shall offer for your consideration.

What can have so benumbed your intellects, and perverted your understanding as to prevent your discovering full evidence of the existence and government of God? Can you hesitate to admit that fundamental principle in all philosophical reasoning, "There can be no effect without a cause?" Do you not know that every effect must have an adequate cause, by which it is produced, whether or not that cause be fully discoverable by us? Can you help seeing that the visible worlds, with all their furniture and inhabitants, are in reality effects, and must have been produced by some cause, distinct from, and fully adequate to the production of such a stupendous and complicated system of being? Have you ever seen a new order of beings produced, either by chance, fatality, or the ingenuity and efforts of man? How then can you suppose that the wonderful objects which present themselves to your eyes, in the heavens and on the earth, could ever be produced in a fortuitous way? If you suppose matter to have been eternal, you cannot but know that life and motion are not natural to, or essential properties of matter. A divine power must be necessary to give matter that variety of forms which we now behold, to endow it with life and motion, and to establish those laws by which material objects are governed. How can you avoid seeing evident marks of design in every part of nature? in the arrangement, connexion and co-operation of the various parts of the amazing spectacle? that, consequently the whole must be the work, and under the government, of a being infinitely powerful and wise? That though such a being is invisible to our senses, yet his existence is evidenced by his manifest operations?

Have you not observed that the whole economy of nature is a combination of causes and effects? And where can you find a visible cause which is not itself the evident effect of some prior cause? If you trace the chain of natural causes and effects back, link by link, where will you be able to stop? Surely no where, until you arrive at a self existent, eternal, and invisible being, the first cause of all things. Can it have escaped your notice that there is a connexion between cause and effect in the moral, as well as in the natural, world? that the constitution and operation of the human mind demonstrates it? consequently that an invisible being must have fixed that connexion, as we know of no visible being capable of doing it? The progressive state of man, the manner in which circumstances are combined together, and made to operate, frequently contrary to the design and expectation of the immediate actors, the production of great events by apparently slight and improbable causes, are not these things manifest proofs of a superintending providence? You talk of credulity, of believing without

evidence; but are not you the most credulous men in the world, while you profess to believe there is no God? consequently, that the amazing system of the universe, which displays such incomparable marks of wisdom in the contrivance, and power in the execution, rose into existence, and is sustained in being, without either creator or governor? You not only believe without evidence, when you believe the world to exist without a maker; but in opposition to the strongest evidence, the evidence of the existence of a cause arising from the contemplation of its effects. What can you find sufficient to induce a belief, contrary to all sound philosophy, that a universe of effects can exist without a universal cause?

If the existence and government of God were inimical to the well being of the creation, or even if the dearest interests of creatures were not inseparably connected with, and dependant on, his being and government, atheism might be ranked among other speculative points, and your unbelief might assume the appearance of philanthropy. But consider what an alarming situation creation would be in without God and his government. If it be the production of chance, some future accident may destroy it, or produce such complete derangement in its parts, which by mere accident co-operate for good, as will render absolute misery the standing order throughout the universe. If there be no divine government, virtue and vice must be things merely indifferent, any further than relates to present convenience. Upon your principles no future state can be reasonably expected; man is merely the ephemera of a day, the earth a hot bed producing intelligences, and, when their powers begin to expand, entombing them for ever. All man's hopes respecting futurity, upon your hypothesis, are mere illusions of fancy, for nature itself may at some future period become an absolute blank; as what chance produces, chance may destroy. He can look for no termination to his labours and sorrows but in total oblivion. The perfectibility of the mind must be a mere figment of the brain; for after a few days we shall be crumbled to dust, without any hope of ever being raised up again, to renew our mental progress. Such are the consequences which atheism involves. O ye Atheists, think what ye are doing, your principles would deprive men of their only lasting ground of dependance, God; extinguish the powerful incentives to moral actions, hope and fear, any further than they have the things of the present transient life for their object; make virtue and vice to consist merely in the accommodating ourselves to circumstances, for the sake of present gratification; and leave us no prospect of rest but in total forgetfulness. Can you be called the friends, are you not the enemies of mankind?

If God was either weak, foolish, or destitute of goodness, you would have some ground for your infidelity; but all his works proclaim him, and all who believe in his existence acknowledge him, to be infinitely wise, powerful, and good. Let reason say which is most desirable, most for the happiness of the creation, that every thing should be left to the guidance of mere chance, or be under the superintendence and direction

of a being infinitely wise, powerful, and good. In the former case, nothing but anarchy could be expected; it would be unreasonable to look for that order and harmony which appears in the economy of nature, or to expect that union and peace should ever universally obtain among rational creatures. In the latter case, the order and harmony which appears in the system of nature is what might be expected to exist among the works of an infinitely wise, powerful, and good being, and the union and happiness of rational creatures, living under the same divine government, is certainly both possible and probable. Atheism must certainly be favourable to vice, as it leaves the vicious nothing to fear hereafter from the hand of the righteous governor of the world; but supposes that their crimes will be buried in the same oblivion with the virtues of the good man; it must at the same time be highly discouraging to the virtuous, as it leaves them no hope of a future reward: on the contrary, the belief of God and his government is unfavourable to vice, as it leads the vicious to dread future punishment; and highly favourable to virtue, as it inspires the virtuous with the hope of a future reward.

Will you object that the existence of evil is incompatible with the government of a being infinitely wise, powerful, and good? Can you help seeing that this objection is infinitely outweighed by the evidence which the whole creation furnishes of the being and government of God? Is it not absurd to reject as false a subject so credible and important in itself, and which is substantiated by so many proofs, on account of a single difficulty? in particular when the denial thereof would involve still greater difficulties, namely, the existence of a universe of effects without a universal cause? May not the existence of evil be fully accounted for without denying the divine government? Is it not possible to prove that the sufferance of evil is perfectly consistent with the government of a being infinitely wise, powerful, and good? Is it not a more noble work to form rational creatures, free intelligences, voluntary agents, endowed with the power of acting from themselves, than to form mere machines? Can a wise governor be as well pleased with that subjection which arises from mere compulsion, as with voluntary obedience? But if men be not mere machines, if the obedience which God requires of them must be voluntary, it follows, that they must enjoy that degree of liberty which affords them opportunity of either obeying or disobeying, and the existence of evil is at once accounted for. Can voluntary agents be made virtuous and happy against their wills? Is it not easy to conceive that it must be wisest and best for God to leave his intelligent creatures to the developement of their own powers; to learn by experience, the happy effect of virtue, and the painful consequences of vice; for him to vary his dealings with them until he hath, under the operations of his government, conducted them to perfect rectitude and happiness, by bringing them to choose, and by free choice to be established in, that which is good? If this be admitted the existence of moral evil can be no objection to the divine government, because its existence is temporary, and will be over-ruled for good. As for physical evil, it seems to be

necessary to promote the cure of moral evil. Man is at present in the infancy of his being, placed in a state of discipline, and afflictions seem to be a necessary part of that discipline. Have you not observed that the powers of man are frequently roused to great exertions, the energies of his soul called forth, exalted virtues generated, and great characters formed, in the school of adversity? Men appear to be more or less placed in this school, in the present stage of their existence, that their minds may be formed, and they qualified for their future situations in another state. Hence the existence of evil, in no sense, appears incompatible with the world's being under the government of infinite wisdom, power, and goodness. Your objections to God and his government seem to rise from a narrow view of things. If, instead of confining your views to the contemplation of things as they are at present, you were to connect with the existence and government of the Deity his future dispensations, of which he hath given information in the Scriptures, and were to look forward to that period when universal reconciliation shall take place among creatures, when there shall be no more pain, sorrow, or death, when all intelligences shall be united in one harmonious body, and the whole creation be made pure and happy, your objections would vanish like darkness before the rising sun.

If there be a God, his dominion must extend over you, and you must be accountable to him, think then how dreadful must be the consequences of your renouncing all subjection to *him*, and even denying his existence and government. Impressed with this, and feeling a deep concern for your welfare, I most earnestly solicit your attention to the preceding address.

R. WRIGHT.

LETTER TO DR. DODD.

SIR,

THE following letter was sent to Dr. Dodd, while under sentence of death; and as it holds out to that dying man, the sufficiency of the gospel to save the vilest of the vile, without any other prerequisite but that of feeling their own wretchedness; and as a contrary doctrine is too much propagated in the religious world, which is the cause of many a sincere soul being disquieted, while the gospel is intended and calculated to make him happy, I hope you will have no objection to give it a place in your Miscellany, which will oblige,

Yours, &c.

A CONSTANT READER.

IT may appear impertinent, at first sight, for a stranger—an entire stranger—to intrude upon your now truly serious and important moments: however, as he does it not to upbraid but to sympathize—not

to dictate, but to enquire, he hopes his enquiries will be attended to as the language of disinterested benevolence, which feels most inexpressibly for a fellow-sinner in distress. Here he cannot help wishing for your truly easy and striking diction, to convey his ideas in the pleasing and attractive manner, with which he has sometimes heard you utter your sentiments from the pulpit; yet he would wish to look higher than the manner, even to that invisible and sovereign influence, which can command truth to appear before the troubled conscience, in all its native and divine charms, though it be dressed in language not equal to its enchanting form.

Believe me, Sir, though I never did any thing of an atrocious nature, which has exposed me to the just punishment of human laws, and am persuaded that omniscience alone can accurately and without mistake, judge of the guilt in different men; I yet sincerely believe, considering the advantages I have enjoyed from my education, and a connection with a set of genuine Christians, that I have contracted as much guilt in the sight of my Maker as you have done. I cannot say unto you, then, Stand by, I am more fit, or better prepared for the grace of the gospel than Dr. Dodd. I myself, considered aside from the relief of the glad tidings of peace, stand condemned equally with yourself before the divine tribunal by my conscience, God's law, and unerring justice.

Now, Sir, notwithstanding this dreadful view of myself as a sinner, I have, merely from the testimony of the apostles concerning the salvation of Christ, hope towards God. I can call him my father, I am rejoicing in the expectation of future bliss, detest sin more than ever, and am daily praying to be kept in a course of Christian piety and righteousness to the end of life. But permit me to tell you, if what you have suggested in your late speech to the court be true, I am mistaken; my hope is a delusion, and my faith is vain. In that address to the recorder, you seem to think, that without much serious reflection, great humiliation, some considerable time spent in repentance, and a great deal of pious preparation, and holy exertion, you cannot find acceptance with God, nor be introduced into the mansions of bliss.

Mistake me not: that utter hatred of sin, that deep humiliation, that evangelical repentance, that change of principle, heart, and character, genuine piety, heavenly devotion, and steady virtue which are essential to the Christian character, I consider as streams naturally flowing from this fountain—right views of God's forgiving goodness; which fountain is opened in the free declarations of the gospel that are pointed to the most vile, wretched, and hell deserving rebels, as well as to all other sinners. Yea, I apprehend these qualifications never can be obtained without faith; this is the cause—they are the natural and necessary effects. And as the Christian faith, or gospel, is that alone by which God saves guilty polluted men, this, when brought to the soul by the sovereign doctrine of heaven, finds every one destitute of all meritorious prerequisites and distinguishing excellencies, which could give them a claim to it before others.

Give me leave then, Doctor, to ask you, is there no grace in the gospel? If the spirit of God by any means of information be pleased to

convey the knowledge of it to the soul, this will give the most abandoned wretch immediate hope, without paying any regard to, nay, setting at nought all his former endeavours, striving, and serious exertions. What was it that relieved and rejoiced the three thousand the same day in which Peter spoke to them; some of whom, it is probable, if not all, had concurred in the crucifixion of the Lord of glory? How was the jailer set at liberty the same hour in which he believed? Does not that which he believed, that which Paul and Silas spake to him concerning the Lord Jesus Christ, bear as friendly a direction, as joyous an aspect, to you and me as it did to him? Would not the same views of a crucified Saviour produce in our minds, or in the mind of the vilest sinner upon the face of the earth, the same dependence upon, and the same confidence in him, as they produced in the malefactor on the cross? Is the declaration of the divine forgiveness in the gospel, through the perfect work of Christ, by which justice is compensated, the law honoured, and matchless goodness gloriously displayed, is this only for humble, penitent, and well disposed sinners? Then, dear Sir, this would sap the fountain of my hope, cut the sinews of my Christian worship and holiness, and put me on a most perplexing enquiry, whether I could see something in my heart and character that raiseth me nearer to God than the rest of my fellow sinners, before I could find any good news for my guilty soul in the New Testament.

What are all the sorrows, penitence, serious endeavours, and mortifying humiliation of a man, prior to his being set at liberty by the gospel, but an attempt to make some advances towards his offended God by his own doings, in order to obtain forgiveness and a title to heaven? Is he not evermore acting on this principle, that the atonement or redemption by Christ is not sufficiently of itself, known and believed as set forth in the apostolic testimony, to ease his conscience, give him hope, and introduce him to the divine favour? Can a man ever see so much of the evil of sin, and have his heart so effectually guarded against it for the future as when he beholds the holiness of the Deity taking vengeance on it in the sufferings of his most dear and holy son? Are not those who are to be saved to be sanctified as well as forgiven, only through the truth? Can the one blessing be enjoyed without the other?

Impressed with a strong apprehension how distressing your situation must be to a gentleman of your tender feelings, and cordially sympathizing with you, without attempting to lessen your offences against the just laws of your country, I have presumed to lay these thoughts before you in tenderness and love, knowing, from my own experience, that if you see them in the same light I do, they will be as a sheet-anchor to your troubled and tossed mind, and cause you, with cheerfulness and fortitude, to acquiesce in whatever providence may determine concerning you: and nothing, in my apprehension, will more effectually secure the heart against all kinds of iniquity respecting God and man, than such free grace as this reigning through righteousness.

I am,

Your sincere and sympathizing friend, though unknown

ANIMADVERSIONS

ON THE

LETTERS FROM THE WORLD OF SPIRITS.

TO S. W. AT BATH.

DEAR SIR,

IN perusing the last number of this valuable Miscellany I found two letters from the world of spirits, with an introduction by you, in which I was informed you had personified a deceased person; in consequence of which, I naturally conclude the sentiments contained in the above letters are your own, and not that of a departed spirit. My reason for addressing you in this manner is the love I have for truth, and a firm persuasion that you, as well as myself, are a diligent enquirer after that valuable treasure.

The sentiment I am about to controvert, pervades both your letters, and is as follows—That mankind when they depart this life are permitted to grovel in our atmosphere to take cognizance of the conduct of the inhabitants of this earth. This appears to me to be a fanciful notion, and by no means warranted by the *authority of revelation*. This idea is first hinted at in Letter I. p. 347, where you observe, "It is a very mistaken idea which some mortals entertain, *viz.* that the disembodied spirits are quite regardless of what happens in our world."

However, Solomon militates against such an hypothesis when he says, Eccl. ix. 5. "The living know that they shall die, but the dead know not any thing," *i. e.* none of the *transactions* of *individuals* in this *world*, as will appear by reading the context. So also our Saviour, in the parable of the rich man and Lazarus, represents the former as petitioning Abraham to send Lazarus to his brethren, which was not permitted.

Again, when our Saviour was expiring on the cross, he promised the dying thief that he should be in paradise that day; from which it appears plain, there is a *receptacle* for both *good and bad spirits*, in which they are reserved till the resurrection of the dead.

But it appears to me from your second Letter, p. 349, that you take the idea from what the apostle says Heb. i. 14. Are not angels ministering spirits, sent forth to minister or attend to the heirs of salvation? But it appears from chap. ii. ver. 2. that the apostle was alluding to the appearances of those heavenly messengers to the patriarchs and prophets of old. And he is shewing how much superior the mission of Christ would be to that which the angels brought, and how much greater, therefore, would their condemnation be who neglect it, than those who neglected the message of the angels. But it is not said we shall convey *messages from God* to *men*, for let us recollect, angels are different to men in *nature*, and of course in *employment*, and we cannot understand either the one or the other fully. It is said, Mark xii. 25. that departed spirits shall be like the angels in heaven; which passage you have quoted in

connection with the former. But from Luke, xx. 35, 36. it appears to have nothing to do with the subject, for our Saviour is answering a question of the Sadducees respecting the resurrection, in which he declares the likeness to consist in immortality; for he says, departed spirits cannot die any more, being equal to the angels in heaven.

Thus, Sir, I trust I have proved it is you who make the mistake, and that we "*may not take charge of, surround, and protect our friends in the body.*" However, should you have any thing further to offer upon this subject, I shall be very ready to answer you, as it is truth I wish to obtain and not victory.

Yours, in the bonds of peace,

W. STEVENS.

QUESTION

ON

THE DOCTRINE OF SATISFACTION FOR SIN.

SIR,

WHEN a man is on the enquiry after truth, I should suppose it to be very natural to make such enquiry by asking questions; which method I have frequently taken among my religious neighbours, and have sometimes been answered with, "Any fool may ask questions that a wise man cannot answer." This may be a genteel way of getting rid of the question, but I think no way calculated to make the fool the wiser: but if a fool is capable of asking a wise question, does it not behove the wise man to endeavour, at least, to answer the same? When I as a fool have asked a question, it has been to have explained and proved from Scripture some sentiment or sentiments embraced by wise men as truth, under an idea that every such wise man could certainly give some satisfactory proof or evidence of the truth of such sentiment; but in this I have found myself mistaken, : nevertheless, I mean to go on asking till I am sufficiently informed, if information can be got; and who can blame me? I therefore hope, Sir, that you and your correspondents will bear with me in my folly, and permit me to ask a question or two through the channel of your Miscellany.

It is my lot to sit under preachers who tell me that one makes three and that three makes but one; and also that Christ, by his death, sufferings, &c. has given satisfaction to the justice of God for the sins of the elect, and thereby appeased his wrathful indignation on their behalf, and for the non-elect no satisfaction is given, and consequently they must go into a state of endless misery: and they also tell me I should receive nothing as true but what I have a "thus saith the Lord" for; and to the law and to the testimony, if a man speak not according to this law and testimony, it is because there is no light in him. I therefore thought that I ought to examine this law and testimony to satisfy myself if there was a "Thus saith the Lord" for such propositions, and upon examination I do not find the word *satisfaction* in all the New Testament

and but twice in the Old, and there I cannot perceive any reference to a satisfaction given by Christ to the Father. I then looked for the word *atonement*, thinking that might help me out; and I found that this word occurred but once in the New Testament, which is in Rom. v. 11. and there is no mention of its being received by the Father, but by us, *i. e.* the elect; it is true it occurs about forty times in the Old Testament, but if either of those passages had any reference to the subject, is it not strange that the writers of the New Testament (who knew the mind and will of God more perfectly than the Old Testament saints) should be so silent upon the subject?

I then went in search of the word *reconciliation*, and I found that it occurred about eleven or twelve times in the New Testament; but in no passage is there a word of God's being reconciled to us, but of our reconciliation to God, &c, unless Heb. ii. 17. can be so construed.

May I not then ask, is the doctrine of a divine satisfaction given by Christ to the Father, a scriptural doctrine, or are we to class it among the inventions of men? If, Sir, any of your correspondents will answer the above question, I as a fool, perhaps, may be made wiser; but if it passes unnoticed, I shall conclude that a fool has asked a question which wise men cannot answer.

I am, &c.

INQUIRO.

ON PRAYING FOR THE DAMNED.

SIR,

BEFORE I can fall in with so important a point as the principle or leading sentiment of your Miscellany seems to be, I must well digest it, and see it through its difficulties. As you seem now confirmed in your belief of the final restoration of all men, and have been a long time contending for it (in opposition to those who object to it as not satisfied it is a safe or Scripture doctrine) and are candid enough to admit objections that are candidly and sincerely proposed, I wish to mention one which I do not remember to have seen made to it yet by any of your various readers or opponents, and yet would seem to make against the doctrine, at least against preaching it, and contending for it so publicly as you do, if it cannot be got over; it is this—

If all men are to be saved at last, (or restored, as you think more accurate) and none but the subjects of the first resurrection "will escape the damnation of hell," whether such as these who are rendered thus miserable *should not be prayed for*, and *supplications* and *petitions* put up for them continually, that they may, in due time, be released; and, as prisoners of hope, be set free from the misery they are in? If final restoration is a *true faith*, is not this a true, a just, a right *practise*, arising from it, if it is more than a mere *speculative* point? And should it not be engaged in, and be made as public a duty as the doctrine is publicly preached? But is this *scriptural, apostolical*, or the *custom* and *practise*

of yours, or any other church, that maintains the doctrine of universal restoration? If it is not, I cannot see the consistency, nor the use of, being so strenuous for a faith, that has not this practice annexed to it. To say it savours too much of popery, will not be satisfactory, nor agreeable to that open and ingenuous spirit you have hitherto shewn in your Miscellany, but is it sound and consistent? A practice no way derogatory to the doctrine you think scriptural, but a fair and rational inference from it, and what such believers ought to be found in? A full, open, and candid reply to this will oblige,

Yours, &c.

INQUISITOR.

CONTROVERSY ON I JOHN, V. 7.

SIR,

ONE might suppose, from the manner in which your correspondent W. B. has replied to the query of Z. Y. that he is a youth, warm from the manufactory, where he has been used to one set of tools only, and thinks no one ought to make use of any other.

Z. Y. would much rather have heard than said any thing on the subject of his query; but as his reasons for proposing it were very different from what W. B. illiberally charges him with, he is under a necessity of saying something, and to inform W. B. he has no doubts respecting the passage; and as he does not think it necessary to contend for the divinity of all that is contained between the pasteboards any more than for that of the sheep-skin which covers it, he will not shrink from W. B.'s challenge, and instead of doubts he will produce evidence, which he thinks quite sufficient to shew the passage to be an interpolation.

W. B. says "the passage may be proved canonical, because contained in the common translation, vulgar Latin, and in all the copies of the Greek Testament I ever saw."

That it is contained in most, if not all the copies, of the national translation must be allowed; but did W. B. never see the common translation of the New Testament in English where this verse is not, but in supplements? There *is* one which was printed in the year 1549, in the beginning of which the translators say in a note, "*We have printed in a different letter those passages which are not to be found in any Greek copies but of dubious authority.*" This whole 7th verse they have printed in the Roman letter; that of the text being the old black letter,—which plainly shews their opinion.

Pool in his Syn. Crit. says, "Hunc versiculum non legunt Syrus, nec vetus Latinus interpres, nec multi Codices Græci, nec multi veterum non Naz. Athan. Didym. Chrys. Cyril. Hilar. Aug. & Beda; qui cum Arionas scriberent, hunc locum neutiquam omissent, si genuinum

credidissent. Et Conc. Niceonum, ubi contra Arium Trinitatem probat ex John x. 3. 1 John v. 6. hunc tamen versum 7, qui aptissimus, omittent. Aut ergo eum non legerent, aut tanquam suspectum & dubiæ fidei neglexerunt."

If, in the time of the disputes referred to, this passage had been found in any of the ancient copies, those who wrote against the Arians would not have omitted quoting of it, it being "aptissimus."

Sir I. Newton says, "It is a matter of surprise the present reading should be found in the printed copies of the Greek, &c. editions of the New Testament, since all the Greek MSS. of the New Testament, and all the ancient versions that have been made into any language whatever, even the vulgate, before the time of Jerome, are quite silent in regard to the testimony of the "*three in heaven*;" and all the councils, fathers, commentators, and other writers of the church, for the first four centuries, shew plainly, by their references to this passage, that it stood in their books thus—*It is the spirit that beareth witness, because the spirit is truth: for there are three that bear record, the spirit, the water, and the blood, and these three agree in one**."

Some of the fathers, who wrote upon the doctrine of the Trinity, gave a mystical interpretation to the passage, but never used the words *three in heaven*: this will appear by the following question from one of them, who says "Nam et Johannes apostolus in epistola sua de Patre, et Filio, et Spiritu Sancto, sic dicit: *Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis, et hi tres unum sunt.* * In *Spiritu* significans *Patrem*; in *aqua* vero *Spiritum sanctum* significans; in *sanguine* vero *Filium* significans†."

This writer would not have needed to have made such a forced interpretation, if the words W. B. contends for had existed in any of the copies extant in his time.

It appears pretty plain that the passage in question was first written in the margin, by way of explication of the doctrine of the Trinity, and by degrees crept into the text itself.

The first daring innovator upon record is *Jerome*, who inserted this verse in the translation he made, or rather the connection he made, of the vulgate Latin. His blaming other Latin translators for not inserting it is a sufficient proof that it was not in the Latin version before his time: his words are, "In qua etiam ab infidelibus translatoribus, multam erratum esse a fidei veritate comperimus, trium tantummodo vocabula, hoc est aquæ, sanguinis, et spiritus, in ipsa sua editione ponentibus, et Patris, Verbique, ac Spiritus testimonium omittentibus." This is the father of the corrupted vulgate, of whom Erasmus says, "*Sæpe numero vidlentus harumque judens, sæpe varius, harumque sibi constans.*" And Father Simon, "Il n'est pas toujours exact, parcequ'il ne meditoit pas assez, et qu'il se contentoit ordinairement de dicter a se copistes—mais comme

* Newton's Letter to Mons. Le Clerc.

† Facundus, cap. i. p. 16.

il estoit auteur d'une nouvelle traduction de la Bible, il n'a pas garde quelque fois assez de moderation dans sa critique. Il corrige les Septante en beaucoup d'endroits où il n'estois pas besoin de les corriger." And this is the first and greatest authority for the present reading of 1 John, v. 7.

Hesychius, who lived some little time after Jerome, cites this passage thus, "Audi Johannem dicentum, Tria sunt, qui testimonium proebent, et tres Unum sunt, Spiritus, et Sanguis, et Aqua." Cassiodorus reads thus, "Quia tres sunt, qui testificantur tui Spiritus, et Aqua, et Sanguis, et hi tres Unum sunt."

Bede, in his commentary on the place, reads it thus, "Et spiritus est, qui testificatur, quoniam Christus est veritas. Quoniam tres sunt qui testimonium dant in terra spiritus, aqua, et sanguis, et tres unum sunt.

Pope Eusebius reads it as Bede does, omitting the words *in terra*. And Pope Leo the Great cites the passage thus, "Et spiritus est qui testificatur, quoniam spiritus est veritas; quia tres sunt, qui testimoniam dant, Spiritus, et Aqua, et Sanguis, et hi tres unum sunt."

St. Ambrose, in the sixth chapter of his book, *De Spiritus Sancto*, disputing for the Trinity, says, "Hi tres unum sunt, Johannes dixit, Aqua, Sanguis, et Spiritus, unum in misterio, non in natura."—This was all he could say—These lived after St. Jerome's time, to whom his version must be known; but by their not quoting it, it would appear that it was not received by them.

Innumerable more evidences might be brought forward to shew that 1 John, v. 7. is spurious. It was not met with in any Greek manuscript written before the sixteenth century, and it is pretty evident that it crept out of the Latin into the Greek.

The words "*three in heaven*" were omitted in Erasmus's edition of the Greek Testament, Anno Christi 1516 & 1519:—in that of Francis Asulan, printed at Venice by Aldus, 1518—In that of Nicholas Gerbelius, printed at Haganau 1521; In that of Wolfius Cephalius, printed at Strasbourg 1524, and again in 1526; In that of Simon Colinæus, at Paris, 1534; and at the same time it was omitted in some editions of the Western languages, as in the Saxon and German editions of Luther, and in the Latin Tugurine editions of Peter Cholms, 1543 and 1544.

Cardinal Ximenes's edition of the Greek Testament is the first that has the words *three in heaven*; it is well known to have been manufactured at Complutum in Spain, where the cardinal had his conclave, and, as W. B. says, "*no doubt had his reasons*" for printing it thus.

W. B. is afraid, if this passage be given up, we shall all be Deists; or as a modern Priest has said, "*disguised Atheists*;" but W. B. ought to have more regard for the testimonies Z. Y. has cited, which are those of Popes, Fathers, Councils, &c. Michælis, who was a good man and a firm Trinitarian, gives the passage up as spurious (see his Lectures). Sir Isaac Newton was a learned and pious man; and though he gave up this passage, he did not become a Deist—and Z. Y. knows some living Trinitarians, godly and learned men, and yet they give it up.

As the other ways of proof adduced by W. B. do not appear to Z. Y. to be in point, he shall, for the present, pass them over—and, waiting for his reply, or rather *opposition*, remains, yours and his,

Z. Y.

ON THE NECESSITY

OF

CULTIVATING RIGHT THOUGHTS OF GOD.

DEAR SIR,

I Conceive a just representation of the character and designs of God to be of very great importance to mankind at large, to the rising generation in particular, and that an improper statement thereof may do great mischief in the world. My ideas upon this point are the result of observation, study, and experience.

I have long thought the study of the human mind and its operations to be of the first importance: that of all philosophical enquiries that which relates to morals, to the constitution of mind, the laws by which it is operated upon, by which thoughts are elicited, motives discovered and felt, dispositions excited, and actions produced, ought to occupy the first place: for I think mind is operated upon, and operates, by laws, as determinate as those which are established in the physical world, by a process as regular as the economy of nature, and that there is as clear and certain a connexion between cause and effect in morals as in the material universe. This may be inferred from a belief that the moral is as much under the government of God as the physical world: for where he governs there must be fixed order and established laws. Observation and experience will help to substantiate these suggestions.

Our first observations are made upon the actions of men; but we naturally conceive that there must exist in their minds dispositions corresponding with the nature and manner of their actions, and that the motives which they feel must agree with the dispositions produced by them; further, we suppose that their ideas of things must be such as to turn the object of their contemplation into the motives manifested by the dispositions discoverable in their actions: hence we are led to conceive of the impressions made upon them through the medium of their senses. Thus, by going from effect to cause, from actions to dispositions, from dispositions to motives, from motives to ideas, from ideas to the impressions which excite them, and by marking the connexion of all these, we arrive at a theory of the human mind, which agrees both with Christianity and sound philosophy.

We are born into the world without ideas; we receive impressions from outward objects, through the medium of our senses; our first ideas arise from those impressions and reflection upon them; nor do I know

of any ideas we have but what we received in the same way: even those which relate to God and religion are the effect of what we have seen, heard, or felt upon these subjects. We know no subject operates upon us as a motive otherwise than according to the views we have of it.

For instance, the character of God is calculated to operate upon every creature as a constant motive to love, confidence, and obedience: but it does not so operate upon men in general. What is the reason? Because they do not know his true character; for they who know his name will put their trust in him, (Psalm ix. 10.) they who perceive his love will love him, (1 John, iv. 19.) and love is the principle of all obedience. (Rom. xiii. 10. 1 Tim. i. 5.) Men, having unjust views of God, instead of loving, hate him; instead of confiding in, fly from him; not viewing his commands as proceeding from love, and designed for their benefit, they rebel against him. Thus the same subject operates in different ways upon different persons, according as they have just or unjust ideas thereof. The gospel was sent into the world to effect the most important change in the hearts and lives of men; but how was this to be done? By its being preached to them. They were capable of hearing, they were called to hear; through hearing, one of the senses, it was to make impressions upon them; unless they heard it, no impression could be made upon them thereby. It was intended, through the impressions which it made when they heard it, to open the eyes of their understanding, and bring them from darkness to light, *i. e.* to new ideas of things. The gospel's leading men to new motives, dispositions, and actions, depends upon its furnishing them with new ideas of things; for they are estranged from the life of God through the ignorance that is in them. (Eph. iv. 18.) The Gentiles became vain in their imaginations, their foolish hearts were darkened, and their abominable deeds followed as the consequence: (Rom. i.) had they loved to retain God in their knowledge, such abominations would have been prevented.

I have made the above observations to shew that if we would bring men to fear, trust in, love, and obey God, we must do all we can to lead them to just views of his character and designs; and that if we would be instrumental in preserving the rising generation from infidelity, vice, and misery, it must be by the same means.

I fear many persons have been disaffected to God and his government by the shocking representations which have too frequently been given of the divine character: something of this kind I experienced in my childhood, of which I will add a short account.

My mind was seriously and religiously affected from the earliest period of my recollection; but the ideas conveyed to me respecting God and his government, instead of producing love and confidence in him, excited horror and dread in my mind.

It was either in the seventh or eighth year of my age, that I was one day left for some time by myself; the thoughts of God, death, and an endless hell rushed upon me. From what I had heard upon those subjects, the following reflections arose in my mind—

"God is a being extremely difficult to please, and unbounded in his severity towards those who displease him: there is no probability of

my avoiding his displeasure; and if I displease him, he will give me into the hands of the devil, who, like a jailor, must keep me in hold, and torment me to all eternity. What a good thing it would be if there was no God, or if the devil was God—for what he does is by the appointment of God, who delivers offending mortals over to him to be tormented." And I uttered words expressive of those dreadful thoughts. My infant mind was in the greatest anguish, and for years after I was at times in the greatest horror at the remembrance of having conceived and given vent to such blasphemous thoughts: but my having been told that if I displeased God he would cease to love me, and cast me into hell fire, there to be tormented by the devil to all eternity, produced them.

Had I been led to understand that God can never cease to love or seek the good of any part of his works—that whatever he had prohibited my doing was from love, because he knew the doing of it would be injurious, not to him, but to me—that whatever he had commanded me to do was not from any personal advantage which he could derive from my doing it, but from a regard to my happiness—that he loved me with the tenderest affection, and would never suffer me to be subjected to any pain, but with a view to my advantage—I certainly should have felt very differently, and the thought that his existence and government were inimical to the happiness of any of his creatures, could never have obtruded itself upon my mind.

I recommend the advocates for divine implacability, vindictive justice, eternal wrath, and endless misery, seriously to enquire whether they be not the unintentional instruments of exciting atheistical and blasphemous thoughts in the minds of their fellow creatures.

I remain,

Yours, &c.

R. WRIGHT.

THOUGHTS
ON THE FIRST SIN OF ADAM,
WITH ITS EFFECTS.

A LETTER TO A FRIEND.

DEAR SIR,

YOURS I received, and should be glad if I could answer your questions on original sin, &c. to any good purpose. In this, as in all points, we ought, as far as we are able, "justify the ways of God to men," to be exceedingly careful we do not err on the right hand or on the left, never to say any thing which may suggest an idea of unrighteousness in the character of the most high God, as though he had placed the creature in such a state and under such circumstances as to make sin unavoidable, and thereby extenuate the crime; nor, on the

other hand, to represent the creature as entirely independant of the Creator in all his volitions and actions.

I will now, without farther preface, immediately attend to your questions. You must not, however, for reasons which are needless to mention, expect a regular and correct chain of argument; but that my observations and remarks will be loose, and somewhat vague and desultory.

To begin. Many and various have been the conjectures and opinions of men concerning the introduction of sin, and much disputation about the first sin of Adam and its effects on himself and his posterity.

1st. Many assert, and endeavour to maintain, that God fixed the human constitution such, that if the first man sinned, it would subject or involve the whole human race in the condemnation of the same; that is, our first parents, by transgressing the command of God, in eating the forbidden fruit, did not only bring personal guilt upon themselves, but thereby subjected themselves and all their posterity to death here, and endless damnation hereafter. They go further, and positively assert that all mankind were, by Adam's first sin, not only subject or liable to endless torments in hell, but that all of them will certainly undergo it, except a comparatively few, called *the elect*, who were chosen in Christ before the world began, and who in time are effectually called, by what they term the unfrustrable and irresistible power of the Holy Spirit upon their minds.

It is really astonishing how such horrid sentiments ever entered into the mind of any rational being—sentiments so abhorrent in themselves, so foreign, so contrary and repugnant to the glorious perfections of the Deity manifested by the light of nature, but more abundantly by divine revelation; and we can find nothing of this kind in the threatening before, nor in the sentence pronounced after, the fall of our first parents. See Gen. iii.

2 There are others who do not chuse to say that mankind are liable to endless punishment merely for the sin of Adam, yet they maintain that all his posterity bring into the world with them such depravity and contamination of mind, as naturally tends to, and will unavoidably produce, those actions of sin and transgression against God which will terminate in the everlasting damnation of hell. If so, then, how does this mend the matter? What difference could it make to Cain whether he was damned merely for the sin of his father, or for his own, made unavoidable by that of his father?

3. There is also a third sort: they tell us that none of the children of Adam suffer any thing in consequence of *his* eating of the forbidden fruit, either immediately or remotely, only mortality and death. There are some of this third sort, whom I sincerely regard, who say it is their fixed opinion that mankind are brought into the world as entirely free from the least degree of moral fracture as they would have been if Adam had never transgressed. If so, why suffer at all—as hath ever since been, and still is, the case with thousands and millions of the human race, who could not discern between the right hand and the left? If those children never had the least degree (i-

sense whatever) of sin, moral taint, or moral fracture, how then is the divine proceeding herein vindicated any more or better than in his condemning any of the children of Adam to hell for ever on account of his sin? If it be not right to put an innocent man to death, then neither can it be right to cause him to suffer stripes.

Some of my friends of this third sort insist upon it that children come into the world as free from any moral fracture, any evil disposition or principle, as a piece of white paper; and that it is as easy to instil into them the principles of virtue, and to influence them to the practice thereof as it is to do the contrary. If by saying so they do *not* mean that it is practicable to bring up children so virtuously as to keep the whole of the moral law as completely and perfectly as Adam could before he partook of the forbidden fruit, it is, I think, little better than saying nothing; but if they think it *is* possible so to do, then I must beg leave to differ from them until proof shall be given thereof.

It is allowed that the blessing of procreation was given before the fall; but as the effect thereof did not take place until the defection of our first parents, their children must, I should think, be begotten and born in that very image they had contracted, in consequence of their violating the command of their Creator, (be that image whatever it might) personal guilt only excepted—What that image was may be considered hereafter.

Now forasmuch as there never were any of the sons or daughters of Adam brought up so virtuous and pure, as is by some contended they might be, it is, in my opinion, a very strong argument that the thing is in the highest degree morally impossible, if not physically so.

There is another argument of considerable weight, and which I think ought to be attended to by all such as profess to be concerned for the honour of God, and wish to speak of his character in such a manner as to justify his ways to men: it is this; if mankind are born into the world so free from sin or moral fracture in any sense or point of view whatever, how then is the righteousness and goodness of God to be vindicated in causing such perfectly pure and innocent creatures to be brought into this world, where they are surrounded and beset with such (I had almost said infinite) numbers of devils and devilish snares and temptations, which render it in the highest degree impossible for them uniformly and constantly to refrain doing those things which will subject them or cause them to be liable to wrath, tribulation, and anguish, both here and hereafter?

There is one way which it is thought will elude the force of the argument in the above paragraph: but whether or not it be sufficient for the purpose the reader must judge.—

It is maintained by some that the Most High did not only foreknow, with infallible certainty, but also, from all absolute eternity all the free volitions of the creatures with the actions which might arise therefrom; and that the ideas of them, with all the sin, guilt, impurity, and defilement, were, from all absolute eternity, present with him, being coeval with his very nature and existence: they do not only affirm all this, but also that, in the eternal counsel of his own will, he arranged

fixed, connected, and combined all causes, effects, and circumstances, so as they shall ultimately terminate in the endless happiness of all his creatures.

The above, so far as it provides for the final recovery and happiness of all the rational creation, I much approve of; yet I have one or two objections to some part thereof.

In the first place, I cannot recollect any part of scripture which informs me that God did, from all absolute eternity, certainly and necessarily foresee all the free determinations of intellectual agents, but as contingent and possible.

I suppose it will be allowed that God was at perfect liberty whether he would or would not create; also that he was free even to think of it: to deny this, is, in my judgment, to limit the *Most High*. I am fully persuaded that when the Almighty formed the creature, he could, if he chose it, not only foresee and foretel all the actions of the creature, but also all volitions in the mind, and motives which influence the will, to stir up the members to do the actions; likewise that, if it pleased him, he could foresee and perfectly foreknow all the meanders, windings, and turnings the creature could make in its departure from the rule of eternal order.

To maintain that the absolutely Infinite is not possessed of power to prevent certain ideas from entering into his mind, and to banish things out of his mind, so as never more to remember them, is not only to limit the power of God, but is also little better than giving the lie to his own positive declaration in the Scripture*.

Secondly. Such an arranging, fixing, connecting, and combining all circumstances, causes, and events, appears to me to destroy the very nature of vice and virtue. To this it hath been said, "No; for as every effect arises from some cause, so every action is done from some motive, and becomes praise or blame worthy from the motive which influences the person to act." Now, admitting this, yet if all things are arranged, connected, fixed, and combined to bring about an effect, then he who fixed the effect, fixed also the cause; he who fixed the action, fixed the motive from which the action sprang. This, therefore, doth not remove my objection: it however puts me in mind of a Calvinistic argument in defence of God's decreeing sin, *viz.* that God's end and design in decreeing it was one thing, the creature's end in committing it was quite another. To which one answered, that the creature had the end in view which the decree made necessary.

Much hath been said about philosophical necessity; I never oppose it, except when I think it stated in such a manner as sets aside the nature of virtue and vice; which I have sometimes thought to be the case—Whatever may be said about it, I cannot be otherwise minded than to be

* See this subject more fully explained in Ramsay's Philosophical Principles of Natural and Revealed Religion, Vol. I. page etc.

of opinion that man was created with what may be called a self determining power, and, though fallen into a state of sin, this power is still retained; without which I cannot see how he can be accountable for his conduct. I do not pretend to say or think I am endowed with a capacity to enter minutely into the subject, yet I am fully satisfied that like causes will ever produce like effects; for instance, suppose a man to suffer ever so much for saying or doing any thing; let him be put again into the same state, he will act the same part, if all the previous circumstances are the same;—yea, Adam himself would, under the like circumstances, have done the same thing again.

One thing more before I dismiss your first question—Wherein is the difference between saying, with the strict Calvinist, that God, for his *own glory*, decreed whatever should come to pass, and his arranging, connecting, fixing, and combining all things, with all the circumstances, causes, and effects—I say, in what doth the difference consist between these two? Only that the *former*, provides for and secures the endless happiness of part of the creatures, while it leaves the other part to sink into endless perdition, for doing those things which himself made necessary and unavoidable by his own absolute decree; the *latter* brings all finally to that degree of glory and happiness he at first intended them to partake of.

I expect, by this time, after reading so much of what I have written concerning other persons' opinions and views of things, you will be wishing to learn my own of the first sin of Adam and its effects; to which I have no objection.

I conceive, then, that our first parents were, as God pronounced them, very good; consequently enjoyed complete happiness, so far as their nature and present state would admit, being favoured with the smiles of their gracious Creator and bountiful Benefactor, being also quite free from those turbulent passions which frequently harrass and torment their depraved offspring. No envy, wrath, hatred, or malice, pervaded their hearts: and as they perfectly knew the will of their Creator, agreeable to the state in which they were placed, their happiness must therefore greatly consist in obeying it. Yet notwithstanding all this, they were not impeccable, but were liable to receive impressions to their hurt; and the event fully shews us that was the case: for they had no sooner violated the command of their Maker, but guilt, fear, shame, &c. took place in their minds.

The sacred history informs us, that they sought to hide themselves from the presence of God; which suggests very strongly, if it does not necessarily imply, that they had contracted, conceived, or received, a principle or spirit of enmity against God; the language of which was, "Depart from us," &c. and indeed the account given in Gen. iii. appears to represent them as having no desire of any more communion with their Maker, which I think could arise from no other cause than from a spirit of enmity, &c.

Now please to observe; it strikes me, that, as the blessing of procreation had not taken effect before the defection of the first pair, therefore their children, being all begotten after their defection, must

necessarily be brought into the world in the very same image themselves had contracted, personal guilt only excepted.

It is probable you are ready to ask how my views of the fall of Adam and its effects are more consistent with the righteousness and equity of the Most High than those I oppose?

I answer; as to our first parents, we cannot think they came out of the hands of their Maker any otherwise than perfectly pure, free from the least degree of moral defect, as mentioned before. But as that state of purity and happiness could not be constantly and perpetually preserved, without the concurrence of their own free will, it may therefore be reasonably concluded, that they should be created liable to be tempted, and to receive impressions much to their hurt, not from the mere arbitrary will of God, but it appears necessary, as without it they could not be in a state of trial or probation. They however abused their liberty and freedom of will, whereby they fell into a state of sin, guilt, and depravity, and lost all they could, both for themselves and their posterity; and every impression they received appears to me to fall equally on their offspring as on themselves, (at least they are liable thereto) their own personal guilt excepted. Yet, in the fulness of the times, it will fully appear, that none of their children will have the least cause of complaint against them; for whatever Adam might receive or suffer, as the natural effect of his first sin, or whatever his descendants may receive in consequence thereof, it will all be put away by the Lord Jesus Christ, (who is the second Adam) as though it had never existed: and through the seed of the woman, both our first parents, and all their posterity, are brought under such a dispensation of grace, as puts it in their power to arise to a state of happiness, far exceeding any thing which the Scripture gives us concerning Adam in the Garden of Eden.

It was not the first sin of Adam, nor any thing which he might do, as the natural consequence of any depravity received thereby, that could render him liable to the second death; and as it could not subject him thereto, so neither could it any of his offspring; for that punishment will arise from a very different cause.

You know, the gospel of our Lord Jesus Christ is called the *gospel of the grace of God,—the gospel of salvation*; that Christ gave the commission to the apostles to go into all the world, to preach it to every creature, saying, "He that believeth shall be saved, but he that believeth not shall be damned." Christ said unto the Jews, "Ye will not come unto me that ye might have life." He also said unto them, "If ye believe not that I am he, ye shall die in your sins." Without multiplying passages of this kind, I will only add the words of the apostle, who, speaking of such as "obey not the gospel of our Lord Jesus Christ," says, "they shall be punished with everlasting (aionion) destruction from the presence of the Lord." Hence I conclude, and think very justly, that it is not the first sin of Adam, nor for any depravity received from him, or any thing naturally arising from such depravity, that will immediately or remotely, directly or indirectly, subject or render liable any of the human race to suffer the second death; no, the

will arise from their unbelief of the gospel, hatred and opposition to the person, character, office, and work of the Lord Jesus Christ.

If the above statement be a just one, then it will follow, that no sinner of mankind will be cast into what is called *hell*, merely for sins committed against the moral law, they being all laid upon the Lord Jesus Christ, and for which he was made a sin-offering and bore the curse.

But as men have, by their sins and transgressions, so deeply polluted the conscience and all the powers and faculties of the soul, they must therefore endure the awful effects thereof until they are reduced to such a state of mind as to be willing to receive deliverance therefrom by him they so much and long despised, and whose gospel they treated with disregard and contempt.

I will now attend a little to your other question, namely——

Have men, as sinners, sufficient power so to attend unto the gospel as to be saved by it?—Or have they, through sin, rendered themselves incapable thereof without supernatural assistance from God over and above the gospel word?

I answer: you know it is fully admitted with us, that Jesus Christ suffered and died to make atonement for all mankind; that he gave himself a ransom for all; that the gospel is an universal address to all where it comes; that it is calculated for and hath a natural tendency to save all who hear it; that it is perfectly eligible to them in the very state they have reduced themselves to by their sins; that they are earnestly called upon, and in the most sympathizing language invited, to incline their ear to hear, that they might be saved; they are also told the dreadful consequences of not hearkening thereto: yet, notwithstanding all this, there are some of my friends, whom I much esteem, who uniformly state things in such a manner as to convey the idea that the state of the sinner's mind is such as renders it impracticable for him to attend unto the gospel, or to enjoy the blessing of the forgiveness of his sins, except the Lord, by some unknown or secret influence, effectually tend and attract his will thereto. Now if this is not to make the word yea and nay, I know not what is so. For can any thing be more evidently contradictory and absurd, than to say that the gospel of the grace of God is quite eligible to the state of the sinner, and at the same time to maintain, that, on account of the depravity of his mind, it is impossible for him to attend unto it, so as to be saved, unless the *Most High*, by some secret influence, attract his mind in such a manner as shall most assuredly and effectually incline his will to attend thereto honestly and sincerely? I should therefore be very glad if some one of those persons who speak in the above manner, would inform us what they mean when they say, that the gospel is *calculated* to the wretched state of the sinner's mind, and that it is perfectly *eligible* to him in that state; yet that he cannot enjoy the blessing without the *special* influence of the spirit, over and above what the gospel word contains?

I have heard this thing stated differently, but cannot perceive which way it mends the matter. It is as follows——The cause why some persons enjoy deliverance from guilt in the conscience, and partake of the salvation revealed in the gospel, is *not* in consequence of a more

readiness of mind to search the Scriptures, or of a more tractability of will to obey the gospel than others, but because the Lord, in the course of his providence, places them in such and such stations in life, and bringing them into such and such circumstances, which make such impressions on the mind, as brings them to a serious pause, and thereby are brought honestly to attend unto and search the Scriptures and to obey the gospel. But how does this mend the matter?—For, according to this statement, it would seem, that all who are not favoured with those providential circumstances will as certainly miss of the salvation spoken of, as though none such had been provided for them; for no *effect* can take place without a cause; so that if the *cause* be wanting, no *effect* can follow.

To conclude—I have endeavoured to answer your questions in as few words as I could: and now will ask you what you think of it? Has the above way and manner of stating the doctrine a tendency to represent either the gospel or its author in an amiable light? On the contrary, if, on account of any depravity, whether hereditary or self-contracted, the sinner cannot attend to the gospel in the manner and spirit he is called upon and commanded to do, and is to receive condemnation for not doing it, is not such a representation little better than making the whole a mere farce? And hath it not also a natural tendency to cause men to become Atheists or Deists? I am verily of the opinion that it would not reflect so much dishonour on the Deity, to say there is no God, as it is to represent him in such a light as some do.

I am, however, very far from denying all divine communications and special influences on the human mind; for the Scriptures of the Old and New Testament shew that the *Most High* hath, in a peculiar and special manner, called some unto himself to answer the designs of his universal providence and grace to mankind at large: what I mean is, that it is not his usual and ordinary way, for reasons already mentioned.

To add no more, if yourself, or any other who may read the above, shall conceive that I have not represented persons and things in a just light, and will be kind enough to endeavour to point out my errors and mistakes, they shall have the thanks of,

Your very sincere friend, &c.

WISBECH.

W. F.

ON THE

INDEPENDANCE

OF CHRISTIAN ASSEMBLIES.

SEE PAGE 232.

SIR,

READING over No. XLII. p. 232, of your Miscellany, I found a piece intitled, "Thoughts on a Plurality of Elders," by Mr. T., on which I beg leave to make a few observations.

I am fully persuaded in my own mind, that Christian assemblies, or churches, are perfectly distinct from each other, and independant, as it relates either to doctrine or practice. Mr. T. says certain doubts have risen in his mind upon a closer view of the subject. But what has the dependance or independance of churches on each other to do with a plurality of elders? Surely a plurality of elders may or may not exist among them, whether they are dependant or independant on each other.

It is true, the New Testament says not a word about the *churches* of Jerusalem, of Corinth, or of any other great city; and I think the reason is as plain as the observation is easy. That expression, "the church which was at Jerusalem," Acts, viii. 1. is emphatic, and clearly proves that there was but one church there.

It is granted, that the members of this church were very numerous, and that sometimes they met privately; but that this was their stated conduct is denied. Sometimes they met publicly in the Temple; and it was at a public meeting that three thousand were converted. I think, from the general history of the church at Jerusalem, their meetings mostly were public, except when they were under a state of persecution; and then it does not appear that they had any stated or regular meetings, for the historian expressly says, "they were all scattered"

Now surely a church scattered through persecution is not a fit model to form others by. But Mr. T. says, "They met in retired *places*—the upper *rooms* of *houses*." It is astonishing to me how Mr. T. "upon a close view of the subject," should so mistake nouns singular for the plural number. The word *church*, it seems, according to him, ought to be understood *churches*; and the phrase "an upper room," must mean "*retired places*—upper *rooms of houses*."

But Mr. T. makes another assertion which I must take some notice of —"They had not any place large enough to hold the whole body of Christians together." Does Mr. T. possess a perfect knowledge of all the buildings (at least as it respects dimensions) standing in Jerusalem in the days of the apostles? If he does not, how came he to make such an assertion? But it seems as though Mr. T. could supply what the New Testament says not a word about: if this is his general mode of argument, no wonder he has "doubts rising in his mind."

It might be sufficient to notice, that the assertion is totally unfounded; and, consequently, the inference like the proposition from which it is drawn. But let us investigate this matter a little. We are informed, Acts, i. 13. "When they were come in, they went into an upper room, where abode both Peter, and James, and John," &c. The words "where abode," are descriptive, and will lead us to discover where this upper room was situated. I also would observe that ὑπερῶον, *upper room*, is in the nominative case; and as it appears the historian meant to describe what upper room it was that the disciples met together in, so it follows, of consequence, that the article ought to be translated in its definitive sense, and instead of "*an* upper room," we should read "*the* upper room," &c. Let it be also noted that St. Luke was the author of the Acts of the Apostles, and it is agreed that he wrote this book after his Gospel. Now nothing is more common, when an author has written on any subject, and he is engaged in writing on another, or a continuation of the same, and has occasion to mention any thing already described, to refer you to his first performance for a particular description. This is the case with Luke; he had, in his Gospel, expressly named the place where the apostles resorted after the ascension of Christ. Luke xxiv. 52, 53. "And they worshipped him, and returned to Jerusalem with great joy, and were continually *in the Temple*, praising and blessing God." So, when he is about to write the Acts of the Apostles, he introduces his history by making mention of the ascension of Christ, with which fact he had concluded his Gospel: thus he connects the history of Christ and his apostles together.

In his Gospel he says, "They returned to Jerusalem, and were continually *in the Temple*," and in his history of the apostles, speaking of the same fact, he as expressly says, "They returned to Jerusalem, and went up into *the* upper room, where abode both Peter, and James, and John," &c.; consequently the upper room where they resorted to praise God for the fulfilment of his promises, was an upper room in the Temple.

Without going any further, I think it very probable that an upper room in this public building might be large enough to hold the whole church together, though they consisted of some thousands.

But having found the place of meeting, let us take a little notice of two or three actions said to be performed. "These (the apostles) all continued with one accord, in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days (that is, the days after the ascension, while they were waiting for the spirit) Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty) Men and brethren," &c. Acts, i. 14—16. An hundred and twenty names make an upper room begin to look spacious.

When they had considered what Peter had said relative to the choice of a witness for the resurrection of Christ, and chosen one for that purpose, and the day of Pentecost was fully come, the historian informs us, "They (the hundred and twenty) were all with one accord in one place." And as he gives not the least intimation that they had changed

their situation, neither is it likely they should in so short a time, it is natural to conclude that the place where the disciples were with one accord, was the upper room just now described. Here the promise of the descent of the spirit was fulfilled. "And they were all filled with the holy ghost, and began to speak with other tongues, as the spirit gave them utterance." See Acts, ii. 1—4.

This happened at a time when there were many foreign Jews in Jerusalem; and, having heard of this remarkable event, the multitude came together, and every man heard them speak in the language of his own nation. Then Peter, embracing the opportunity, stood forth, and preached unto them that Jesus was the true Messiah: the consequence was, that three thousand were converted to the faith, were baptized, and added unto the hundred and twenty. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And then, at the end of this first series of facts, the historian once more mentions, expressly, the Temple, as their place of meeting. "And they, continuing daily with one accord in the Temple, breaking κατ οικον αρτον, in *the house* the bread; they ate their food with gladness and singleness of heart."

As this translation is something different from the common, it may be necessary to say a word or two in its defence. The word οικον, in our translation rendered *house to house*, in the margin *at home*, I have simply rendered *house*; the word is in the accusative case, therefore I have said *the house*. This word seems to refer, not to the whole of the building called the Temple, but to some one particular part of it, because the Temple is expressly mentioned in the former part of the verse.

That οικος may signify a *house*, or, as we should say, a *chamber of the Temple*, Dr. Hammond has sufficiently proved in his annotation on Acts, i. 13. to which I refer. Luke might have used this word to save a repetition of ιερον, *Temple*; for by οικον we sometimes understand the Temple, as Matth. xxi. 13. "My house shall be called the house of prayer," &c. See Luke, xi. 51.

But yet, as I think it has been proved, from Luke, xxiv. 52, 53. and Acts, ii. 46. that the upper room Acts, i. 13. was a room in the Temple, so it is natural to conclude that οικον signifies the same place. Here they might meet, without interrupting the Jews, or being interrupted by them in their daily devotions.

From the whole I would remark, that the apostles did not go out to the multitude, but the multitude came to them; consequently the apostles did not leave the place, where they first resorted, to preach to the multitude. I would also remark, that the multitude came *together*, consequently, they were not in separate classes.

Hence it is demonstrated that the place was large enough to hold them all, though their number was so great as to allow of three thousand being converted. So again, when the church chose the seven deacons, the apostles called the multitude of the disciples unto them—and this when their number was encreased.

And now with respect to the apostles using the singular number when they write to the disciples in a city, as for instance, "The *church* at

Jerusalem;" and the plural when they wrote to those who dwelt in provinces, as, "the *churches* in Galatia." The reason of this distinction appears to me to rise out of the very nature of the case. There could be no inconvenience arising from the distance of members who dwelt in a city, to prevent their meeting together: for if we take Jerusalem for an example, a person could walk from the remotest part of that city to the place of meeting within an hour or two at most. But it was quite different in a province; say, for instance, Galatia, which appears, from a map I have before me, to be between two and three hundred miles long, and from eighty to an hundred broad. Now if the disciples in a province, meeting together once a week, must assemble in one place, it is likely some would have nothing else to do but to walk backwards and forwards, which is surely a very unreasonable, if not an impossible practice.

Hence at proper distances, the apostles formed different assemblies for the conveniency of the whole; but it does not appear that these distinct assemblies had any authority over each other, either as it related to doctrine or practice; but if Mr. T. supposes they had, as appears from the beginning of his piece, I will thank him to shew it.

Mr. T. insinuates that there was but one elder to one assembly; upon which I would remark, that as there is no instance of any one church that met in separate classes, so there is no account of any church that had but one elder; but, on the contrary, when church officers are mentioned, it is always, I think, in the plural number, and as they stand in connection with *one church*; as for instance, the church at Jerusalem had its *elders*. Acts, xv. 2, 4, 6, 22.

Ephesus was a famous city of Ionia, a province of Asia Minor; here was a Christian church in which we find a plurality of elders. Acts, xx. 17.

Lycaonia, a province of Asia Minor: here it seems several churches were planted. Paul and Barnabus preached at Iconium, Lystra, Derbe, and Antioch, cities of Lycaonia. We are also informed, "When they had ordained them *elders in every church*, and had prayed with fasting, they commended them to the Lord on whom they believed." Acts, xiv. 23.

Philippi, a city in the province called Macedonia. Here also we find a Christian church, and the *elders* of it expressly mentioned Phil. i. 1.*

Now, if we may argue from the churches whose officers are expressly mentioned to those who are not, (and I cannot, at present, see the fallacy of such a mode) the inference will be that all the assemblies of Christians had a plurality of elders in them. With respect to difficulties attending the admission of a plurality of elders in all the churches, I do not know of any; perhaps Mr. T. may point out some in his next.

I fully grant that we had better be right than wrong in our opinions, let them be ever so trivial; and that party zeal and prejudice should be

* That *elder* and *bishop* are synonymous appears from Tit. i. 5, 7.

destroyed by every means in our power, and that all Christians should be joined together in love. But the scriptural plan is certainly the best to obtain such a glorious end, if attended to by all.

I confess I cannot see the agreement of Mr. T.'s plan with the Scripture account; but I shall wait to see what he will offer further on this subject, relying on the liberality and candour of his mind to pardon the freeness of my animadversions.

A. BENNETT.

QUESTION
ON
THE EXISTENCE OF EVIL SPIRITS.

SIR,

HAVING some doubt upon my mind concerning the existence of evil spirits, you would oblige me greatly if, through the channel of your valuable Miscellany, you give me your thoughts on the xviiith chapter of the first book of Samuel, the 7th verse.

Yours, &c.

A CONSTANT READER.

QUESTION
ON
THE WORD ANTICHRIST.

SIR,

THE author of a piece in your Miscellany, intitled "A Letter to a Professor of Humanity at Glasgow," Vol. II. p. 266, speaking of antichrist, says, "Need I tell a Greek scholar that *anti* signifies *for*, and therefore *for Christ* can only mean a pretended friend?" &c.—Thinking this over in my mind I recollected I had heard you and others say, that *anti* signifies *against*, I therefore concluded that one of those explanations must be wrong, and, as I am no Greek scholar, I cannot determine for myself which is right; I shall therefore be obliged to you or any of your readers to point out the true meaning of that word.

MARCUS.

POETRY.

PROVIDENCE.

WHILE thee I seek, protecting Pow'r!
Be my vain wishes still'd;
And may this consecrated hour
With better hopes be fill'd.

The powers of thought thy love bestow'd,
To thee my thoughts may soar;
Thy mercy through my life has flow'd,
That mercy I adore.

In each event of life, how clear
Thy ruling hand I see;
Each blessing to my soul more dear,
Because conferr'd by thee.

In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

When gladness wings my favour'd hour,
Thy love my thoughts shall fill;
Resign'd, when storms of sorrow low'r,
My soul shall meet thy will.

My lifted eye, without a tear,
The low'ring storm shall see;
My steadfast heart shall know no fear,
While still it rests on thee.

A. M. W.

A POETICAL DREAM,

BEING

A DIALOGUE

BETWEEN THE HOSPITAL AND NEW PLAY HOUSE AT BIRMINGHAM.

BY MARK WILKS.

AT close of day within a rural bow'r,
I sat me down to muse away an hour;
But nightly silence, so profoundly deep,
Soon lull'd my body into gentle sleep:
And as I slept I dream'd I heard a noise;
Then look'd around, and (to my great surprise)
I saw the Hospital and Play House near,
Both in profound discourse, which you shall hear.

HOSPITAL.

Hail! Play House, Hail! thee I congratulate!
Whilst I bemoan my own bewilder'd state:
Near sev'n long years were my foundations laid,
Ere thine were dug, or ought about thee said;
Yet I've been long abandon'd human thought,
Whilst thou in haste art to perfection brought.
Ah! true's that saying, pertinent and just,
The first are last, and hence the last are first.

PLAY HOUSE.

Cease, Hospital! why should'st thou thus repine?
Though thou'rt neglected, 'tis no fault of mine:
Thy use is hospitality, I know,
Or thou'dst been finish'd many years ago.
My use, thou know'st, is different from thine;
In me the rich and opulent shall shine;
But halt, and lame, and blind must be thy guest,
And such who are by sickness sore opprest.

HOSPITAL.

'Tis true, mine is an hospitable door,
And should stand open to receive the poor;
The rich from me can no advantage gain,
Which causes me in sackcloth to remain.

PLAY HOUSE.

Well, stop awhile, I'll now demand of thee,
Shew me the man whoe'er got ought by me.

No good or profit can in me be found,
My entertainments with expense abound.

HOSPITAL.

Fuh! Epicureans value not expense,
When buying trifles to amuse their sense;
But though I loudly their assistance crave,
Yet I, alas! can no assistance have!

PLAY HOUSE.

It must be wrong, I do in conscience own,
That such unkindness should to thee be shewn;
That thou by Christians thus should'st slighted be,
Whilst I'm caress'd and crown'd with dignity.

HOSPITAL.

Christians, Theatre? Is it not a shame,
That they should e'er be honour'd with the name?
Could Christians in a Play House take such pride,
Whilst I in dormancy so long abide?

PLAY HOUSE.

Yes, Christians can; pray do not go too far,
I hope you do not think they heathens are?

HOSPITAL.

Indeed they are no better in my view,
Or else they never could delight in you.

PLAY HOUSE.

Fanatic fool! that is a grand mistake,
The best of Christians should their pleasures take.

HOSPITAL.

And so they do; but thou hast none to give;
Their pleasure is the needy to relieve.

PLAY HOUSE.

If that's the case, then Christians are but few.

HOSPITAL.

Indeed, Theatre, that I think is true;
Sure I this gloomy aspect should not wear,
If all were Christians who the name do bear.

PLAY HOUSE.

Well, be it so, I will no more pretend
To take their part, let this contention end.

Each pious mind, our gentry justly blame;
So I awoke, and lo, it was a dream.

LINES
ON THE DEATH OF A CHILD.

WHY thus in haste, sweet boy, so soon to go,
And leave in tears, thy weeping friends below?
Some heavenly voice, dear object of their love,
Call'd hence thy soul, to dwell in realms above.
Scarce hadst thou learnt the good from ill to know,
Nor yet had drank the bitter cup of woe;
When Heav'n ordain'd, no doubt for reasons wise,
Thy early sun should set, no more to rise,
Till call'd to meet thy Saviour in the skies.
Sharp was the conflict which thou didst sustain;
Tho' short the period, yet severe the pain;
Till Death, with pity mov'd, struck home the dart,
And thus compos'd to rest thy throbbing heart.
Say, little cherub, for we fain would know,
Where dwells that essence bright, which here below,
Gave animation to this earthly clod,
And mov'd thy tongue to lisp the praise of God?—
Soft were thy manners whilst thou sojourn'd here;
To lose thee thus, demands a friendly tear;
But Heav'n from far might see a rising storm,
And kindly has secur'd thy bark from harm.
Thy angel face,—those mild engaging ways,
Which when beheld, did admiration raise;—
That fond attachment, which such joy did give;
Long in the mem'ry of thy friends shall live.
Why, cruel Death, exert thy awful pow'r,
To crop this tender scarcely op'ning flow'r?
Why not direct thy shaft where age and pain
Implore deliv'rance, yet implore in vain?—
Perhaps the world, with its delusive snares,
Might have defeated all their anxious cares,
Who foster'd thee, and with religious zeal,
Did to thy mind God's sacred truth reveal.
Let not us, worms, arraign the ways of God,
But lowly bow, and humbly kiss the rod;
For some wise ends the high command was giv'n,
To snatch thy yet untainted soul to heav'n.—
While friends thy absence mourn with weeping eye,
Thou, clad with glory, join'st the choirs on high,
In rap'trous songs to all-redeeming Love,
The task delightful of the saints above.

May ev'ry thoughtless soul who hears, awake,
And from thy death an awful warning take;
Nor idly waste that time by heav'n design'd
In virtuous knowledge to improve the mind.
To those who rashly count on lengthen'd days,
Thy sudden call a warning loud conveys;
Methinks it says—"Vain fool, whoe'er thou be,
Prepare! prepare! for soon thou'lt follow me."
Fain would the muse her feeble aid extend,
To comfort those who mourn a darling friend!
Would, if she could, a sovereign balm bestow,
To heal their grief, or mitigate their woe.
That sacred treasure in God's word is hid;
All grief excessive, in that word's forbid;
It does not break of nature's tie the thread,
A Saviour wept, when Lazarus was dead!!
Keep then, my friends, a Saviour's life in view,
And give to Nature, only what's her due.

J. H.

A WINTER THOUGHT.

WHAT though the sun withdraws his ray,
And clouds bedim the sky,
Yet soon shall winter pass away,
And spring salute the eye.

But ah! when wintry age draws on,
A dreary scene's in store!
Life's sun, that warm'd the heart, is gone,
And spring returns no more!

Then oh! before that sun goes down,
And sets in cheerless night,
Come, Wisdom, with thy starry crown,
And guide my steps aright.

And thou, Religion, heav'nly maid!
Thy choicest blessings bring;
Life then, though sunk in winter's shade,
Shall wear the bloom of spring.

ON THE

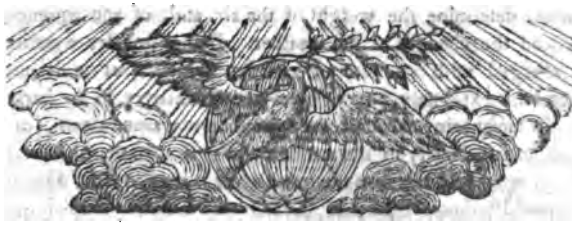
DEATH OF AN AMIABLE WIFE.

MY wife, my friend, my guide, my all combin'd!
Lovely in person, lovelier still in mind—
Farewell! All these, Eliza, sure thou wert,
Else whence this wretched vacuum in my heart?
Yet I'll not grieve too much—Eliza dead,
Shall bring down blessings on her husband's head:
Kindling with hope like thine, blest saint; I'll rise,
And, strong in Christian faith, assert the skies.
Was thine a death indeed? By Boundless Love
All but translated to the realms above.
God reads the heart; he saw thou wast prepar'd,
Through faith in Christ, to reap thy great reward;
And, ere a pang for us could well commence,
In pity to thy feelings, snatch'd thee hence.—
Then I will teach our children too to join,
And bless, in life or death, the will divine.
Frail mortal that I am, I yet *must* feel,
The hand that dealt the blow alone can heal.
Sore struck, I bow submissive to my God,
Afflicted, yet resign'd, I kiss the rod,
(Oh! may the tears which now each other chace,
Not seem rebellious to the throne of Grace!)
And ardent pray that this severe decree,
May fit me for eternal bliss with thee!

EPITAPH

BY LAWRENCE STERNE.

COLUMNS and labour'd urns but vainly shew
An idle scene of decorated woe.
The sweet companion and the friend sincere,
Need no mechanic help to force the tear:
In heartfelt numbers, never meant to shine,
'Twill flow eternal o'er a hearse like thine;
'Twill flow whilst gentle goodness has one friend,
Or kindred tempers have a tear to lend.



THE

UNIVERSALIST'S MISCELLANY

FOR NOVEMBER, 1800.

NATURAL HISTORY.

WE have before observed, that the air on the tops of high mountains is colder than on the surface of the earth. This has been ascribed by some philosophers to the igneous fluid, or elementary fire, being more rare in those elevated situations than on the plains. This fluid, they have supposed, is rarefied above by the action of the air, and below it is condensed by its own proper weight. They have considered fire as a fluid in motion, the parts of which are separable, and which is rarefied when its velocity is accelerated. Thus they have invented an hypothesis to account for this fact.

But the celebrated Bouguer has demonstrated, by principles the most simple, and most universally adopted, that it is not necessary, in order to account for the diminution of heat on mountains, to have recourse to hypotheses that are at best but doubtful. He has shewn, that the heat of the sun, on the tops of the highest mountains, is as great as in the plains; but that the rays of the sun, falling obliquely upon the former, and continuing but a few hours in the day, are not reflected with the same force as from the plains, where they fall more perpendicularly, and continue much longer: to which he adds, that the facility with which the air moves around a mountain is greater than that of the air in the plains, and consequently the greater cold of the air on mountains is easily and rationally thus accounted for.

Philosophers have invented different instruments whereby to measure and determine the various properties of the air, and which serve for several useful purposes. The barometer serves to measure its weight, to tell when it is heavier, and when lighter. It is not necessary for us to describe this instrument; but by its means we can, with some

exactness, determine the weight of the air, and, of consequence, tell beforehand the changes of the weather. Before fine dry weather the air is charged with a variety of vapours, which float in it unseen, and render it extremely heavy; then the quicksilver in the barometer rises. In moist rainy weather the vapours are washed down, or there is not sufficient density in the air for them to rise, so that the air is then sensibly lighter; in this case the quicksilver is seen to fall. Our bodies also, especially those of persons afflicted with nervous complaints, seem to correspond with the changes of the weather-glass; they are braced, strong, and vigorous with a large body of air upon them; they are languid, relaxed, and feeble when the air is light, and refuses to give our fibres their proper tone.

The thermometer is an instrument whereby to measure the degrees of heat and cold in the air. By this instrument also the various degrees of heat and cold are determined in all other fluids.

The barometer is also serviceable in measuring the height of mountains; for, as the higher we ascend from the surface of the earth the air becomes lighter, so the quicksilver in the barometer will descend in proportion. It is found to sink at the rate of the tenth part of an inch for every ninety feet of perpendicular height; so that in going up a mountain, if I find the quicksilver fallen an inch, I conclude that I have ascended near nine hundred feet. In this, indeed, there has been some variation found; but it is not our province to enter particularly into this.

But notwithstanding the general uses of the barometer, it is subject to many irregularities, which no exactness of the instrument can remedy, nor any theory account for. When high winds blow, the quicksilver generally falls: it rises higher in cold weather than in warm, and is usually higher at morning and evening than at mid-day; and it generally descends lower after rain than before it. There are also frequent changes in the air, without any sensible alteration in the barometer.

In order to determine the fact of the elasticity of the air, the windgun has been invented. This is an instrument variously made; but in all its forms the principle is the same, which is, to compress a large quantity of air into a tube, in which there is an ivory ball, and then giving the compressed air free power to act, and drive the ball as directed. Thus driven, the ball will pierce a thick board, and will be as fatal, at small distances, as if driven with gunpowder. This instrument has been assisted by heat—which we know has the power of expanding air to an unknown degree—by the aid of which a force has been given to the air-gun which gunpowder itself is not possessed of.

The air-pump is an instrument contrived to exhaust the air from a vessel adapted to that purpose, called *a receiver*. By this instrument the air is so totally exhausted, that animals die almost immediately in the vacuum, and even vegetables languish, and soon also die. Hence we are shewn what are the benefits and effects of air, in supporting animal life, and promoting vegetation.

The digester is another instrument of very great power, and sufficiently discovers the amazing force of air, when its elasticity is augmented by fire. A common tea-kettle, if it was strong enough, with the spout closed up, and the lid put firmly down, would serve as a digester. But the proper instrument used for this purpose is a strong metal pot, with a lid to screw close on, so that, when down, no air can get in or go out: into this pot meat and bones are put, with a small quantity of water, and then the lid is screwed close, a lighted lamp is put underneath, and, what is very extraordinary, yet equally true, in eight or ten minutes, the whole mass, bones and all, are dissolved into a jelly—so great is the force and elasticity of the air contained within, struggling to escape, and breaking in pieces all the substances with which it is mixed. Care, however, must be taken not to heat this instrument too violently, for then the inclosed air would become irresistible, and burst the vessel with an explosion which might, perhaps, be fatal.

On the same principle as the foregoing does that culinary utensil act which is also called a digester: only this latter has a small vent in the lid, which, when the vessel is fully heated, the force of the air within lifts up, whereby the steam escapes: the power of this instrument is consequently much less than the other, but sufficient, however, to extract all the marrow, and every nutritive juice from all the bones which are stewed in it. Such is the economical utility of this vessel, especially in these times of scarcity, that every prudent family, which knows its service, will not be without one.

There are many other useful instruments made, which depend on the weight, the elasticity, or the fluidity of the air, which do not come within the compass of our work—as our design is not to give an account of the inventions which curious men have made to determine the nature and properties of air, but a mere narrative of its effects. The description of the pump, the forcing pump, the fire engine, the steam engine, the syphon, and an hundred others, belong not to the naturalist, but to the experimental philosopher: the one gives an history of nature as he finds she presents herself to him, and he draws the obvious picture: the other pursues her with close investigation, tortures her by experiments to give up her secrets, and measures her latent qualities with laborious precision.

Much more might, therefore, be said of the mechanical effects of air, and of the conjectures that have been made concerning the form of its parts; how some have supposed them to resemble little hoops coiled up in a spring; others like fleeces of wool; others that the parts are endued with a repulsive quality, by which, when squeezed together, they endeavour to fly off and recede from each other.

We have already noticed the disputes relative to the height to which this body of air extends above us, concerning which we see there is no agreement. The disputes and conjectures of philosophers would furnish us with many other ideas upon the same theme, as, How much of the air we breathe is elementary, and not reducible to any other

substance? and, Of what density would it become if continued down to the centre of the earth? Then, by the help of figures and a bold imagination, we might shew, that, at the centre, it would be twenty thousand times heavier than its bulk in gold. By the same method we might also prove, that, when raised to the surface of the atmosphere, it is millions of times purer than upon earth. But such speculations do not belong to natural history, and they have hitherto been but of little service to experimental philosophy.

It may be of more service to remark something on the different degrees of salubrity in the atmosphere. The air on the tops of hills is generally more salubrious than that in vallies. Dense air is more proper for respiration than such as is more rare, especially for persons afflicted with phthisic or asthma; yet the air on mountains, though much more rare, is more free from phlogistic vapours than that of vallies and lower grounds. Hence it has been found, that people can live very well on the tops of mountains, where the barometer sinks to fifteen or sixteen inches.

M. de Saussure, in his journey on the Alps, having observed the air at the foot, at the middle, and on the summits of various mountains, observes, that the air of the very low plains seems to be less salubrious; that the air of the very high mountains is neither very pure, nor, upon the whole, seems so fit for the lives of men, as that of a certain height above the level of the sea, which he estimates to be about two or three hundred toises, that is about four hundred and thirty or six hundred and fifty yards.

The air of a bed room has been examined at night, and in the morning after sleeping in it, and it has been generally found, that after sleeping in it, the air has been less pure than at any other time—— Hence appears the injury to health from very close chambers, curtains, and shutters.

The air of privies, even in calm weather, has not been found to be so much dephlogisticated as might have been expected from its disagreeable smell. From this, and other observations, it has been concluded that the exhalations from human excrements are very little injurious, except when they become putrid, or proceed from a diseased body; in which case they greatly infect the air, and very quickly too.

Dr. Ingenhousz found by experiment that air at sea, and, in general, air along the shore, is purer, and fitter for animal life, than air on land. ——Hence, perhaps, the practice of modern physicians in sending consumptive persons to the coasts, or prescribing to them a voyage.

On the whole, notwithstanding the experiments of philosophers, and all their conjectures, Providence has given us air generally fit for respiration, and all the common purposes of life, every where, and at every season, and has allowed us a certain latitude, or power of living and being in health in qualities of air which differ to a considerable degree. We do not mean to deny the existence of certain kinds of noxious airs in some particular places, but only say, in general, that the air is good every where, and that the small existing differences are not to be feared so much as some people would make us believe.

But it will be necessary for us to take a further view of the air; and we shall find by inspection, that the fluid in which we breathe is far from being a pure elementary substance. Air, such as we find it, is one of the most compounded bodies in all the compass of nature.—— Philosophers have considered our atmosphere as one large chemical vessel, in which an infinite number of various operations are constantly performing. In it all the bodies of the earth are continually sending up a part of their substance by evaporation, to mix in this great alembic, and to float awhile in common. Here minerals, from the lowest depths, ascend in noxious or in warm vapours, to make a part of the general mass: seas, rivers, and subterraneous springs, furnish their copious supplies; plants receive and return their share, and animals, that, by living upon, consume this general store, are found to give it back in greater quantities when they die. Water may be reduced to a fluid every way resembling air, by heat, which, by cold, becomes water again. Every thing we see gives off its parts to the air, and has a little atmosphere of its own floating around it. The rose is encompassed with a sphere of its own odorous particles, while the hemlock and the night-shade infect the air with scents of a more ungrateful nature. The perfume of musk flies off in such abundance, that the quantity remaining becomes sensibly lighter by the loss. A thousand substances that escape our senses we know to be there: the powerful emanations of the loadstone, the effluvia of electricity, the rays of light, and the insinuations of fire. Such are the various substances through which we move, in which we breathe, and which we are constantly taking in at every pore, and returning again with imperceptible discharge.

This great solution, or mixture of earthly bodies, is continually operating upon itself, which, some have thought, is the cause of its unceasing motion: but it operates more visibly upon such gross substances as are exposed to its influence, for scarce any substance is found capable of resisting the corroding qualities of the air. The air, say the chemists, is a chaos, furnished with all kinds of salts and menstruums, and therefore it is capable of dissolving all kinds of bodies.

It is well known that copper and iron are quickly covered and eaten with rust; and that in the climates near the equator, no art can keep them clean. In those countries the instruments, knives, and keys that are kept in the pocket, are nevertheless quickly incrusted; and the great guns, with every precaution, after a few years, become useless by excessive rust. Stones, as being less hard, may be readily supposed to be more easily soluble. The marble of which the noble monuments of Italian antiquity are composed, altho' in one of the finest climates in the world, nevertheless shew the impressions which have been made upon them by the air. In many places they seem worm-eaten, and, in others, they appear crumbling into dust. Gold alone seems to be exempted from this general state of dissolution; it is never found to contract rust, though exposed to the air ever so long: the reason of this seems to be that sea salt, which is the only menstruum capable of acting upon and dissolving gold, is but very little mixed with the air; for salt being

a very fixed body, and not apt to volatilize and rise with heat, there is but a small proportion of it in the atmosphere. In the elaboratories and shops, however, where salt is much used, and the air impregnated with it, gold is found to rust as well as other metals.

Bodies of a softer nature are obviously destroyed by the air. Mr. Boyle says, that silks brought to Jamaica, will, if there exposed to the air, rot even while they preserve their colour; but if kept therefrom, they retain both their strength and gloss. The same happens in Brazil, where their clothes, which are black, soon turn of an iron colour, though, in the shops, they preserve their proper hue.

In these tropical climates also, such are the putrescent qualities of the air, that white sugar will sometimes be full of maggots. Drugs and plasters lose their virtue, and become verminous. In some places they are obliged to expose their sweetmeats by day to the sun, otherwise the night-air would quickly cause them to putrify. On the contrary, in the cold arctic regions, animal substances, during their winter, are never known to putrify; and meat may be kept many months without any salt whatever. This experiment happily succeeded with eight Englishmen who were accidently left upon the inhospitable coasts of Greenland, at a place were seven Dutchmen had perished but a few years before; for killing some rein-deer for their subsistence, and having no salt to preserve the flesh, to their great surprize, they soon found that it did not want any, as it remained sweet during their eight months continuance upon that shore.

These powers, with which air is endued over unorganized substances, are exerted in a still stronger manner over plants, animals of an inferior nature, and lastly, over man himself. Most of the beauty and luxuriance of vegetation, is well known to be derived from the benign influence of the air: and every plant seems to have its favourite climate, not less than its proper soil. The lower ranks of animals also, seem formed for their respective climates, in which only they can live. Man alone seems the child of every climate, and capable of existing in all. However, this peculiar privilege does not exempt him from the influences of the air; he is as much subject to its malignity, as the meanest insect or vegetable.

With regard to plants, air is so absolutely necessary for their life and preservation, that they will not vegetate in an exhausted receiver. All plants have within them a quantity of air, which supports and agitates their juices. They are continually imbibing fresh nutriment from the air, to increase this store, and to supply the wants which they sustain from evaporation. When therefore, the external air is drawn from them, they are no longer able to subsist. Even that quantity of air which they before were possessed of, escapes through their pores into the exhausted receiver; and as this continues to be pumped away, they become languid, grow flaccid, and die. However, the plant or flower, thus ceasing to vegetate, is kept, by being secured from the external air, a much longer time sweet, than it would have continued, had it been openly exposed.

TO BE CONTINUED.

ANSWER

TO THE QUESTION

ON THE

DOCTRINE OF SATISFACTION FOR SIN.

SEE PAGE 375.

SIR,

YOUR correspondent *Inquiro* asks, "Is the doctrine of a divine satisfaction given by Christ to the Father, a Scriptural doctrine, or are we to class it among the inventions of men?" I will say something in reply to this question; and should any of your readers suppose my thoughts on the subject to be erroneous, shall be glad to be led by them to better views thereof.

We are no where told, in the Scriptures, that Christ gave to his Father a divine satisfaction for sinners; nor is the word satisfaction ever applied, by the writers of the New Testament, to the sufferings and death of Christ: if then the doctrine be scriptural, it must either arise from facts stated in the scriptures, or be necessarily implied in other forms of expression used by the sacred writers; for if the doctrine of satisfaction be not a necessary consequence of any fact recorded in Scripture, and be not necessarily implied in any form of expression used there, I know not what authority we have to call it a scriptural doctrine.

I am aware that things have been stated as scriptural facts which, if really so, would render a divine satisfaction to the Father absolutely necessary, in order to the salvation of sinners; but it is denied that such things are scriptural, and contended that facts clearly stated in the Scriptures prove the doctrine of satisfaction to be erroneous.

The idea of Christ's giving the Father a satisfaction for sinners, proceeds on the supposition of some change having been produced in the disposition of God towards his creatures, through the intervention of sin; though this, perhaps, the advocates for this doctrine will not admit, however strongly implied in their representation of the subject. Is it not common for them to represent God as a being inflated with wrath—agitated by furious passions—the subject of revengeful feelings and every vindictive principle? and that nothing short of pouring out all his wrath, venting all his fury, and glutting his utmost vengeance upon some one, either innocent or guilty, could possibly pacify, or give him satisfaction? Could such a description of the Father of mercies be admitted as just and scriptural, the doctrine of satisfaction would follow as a natural consequence, and we might say with the Poet,

> "Rich were the drops of Jesu's blood
> That calm'd his frowning face;
> That sprinkl'd o'er the flaming throne,
> And turn'd the wrath to grace."

But such thoughts of God can never agree with what he hath revealed of himself in the Scriptures. Who (that is not blinded by system) can help seeing that such ideas of God suppose him to be a changeable being, and subject to something like human passions: for if sin could change him, who is love, to vindictive fury, and if his venting that fury upon one who always did those things which pleased him, could appease and bring him back to the same loving disposition towards the real offenders as if they had never offended, it would not be true, which the Scriptures positively assert, that he change not, that with him there is no variableness, neither shadow of turning; but a kind of omnipotence would be given to sin, by supposing that the commission of it could metamorphose the ever blessed, or happy, God of love and peace, into a being infinitely wrathful, furious, and vindictive, and that his beloved son's submitting to let him vent all his fury upon him, would restore him to what he was before. This would be a metamorphose more extravagant than any of those invented by the heathen poets.

The doctrine of the Father's wrathfulness, and of the son's pacifying his wrath, contradicts what the Scriptures assert, (*i. e.*) that the son is the express image or delineation of what the Father is; for it supposes a direct contrast in their characters: the one wrathful, furious, and vindictive; the other loving, gentle, and peaceful; the one determined to shew no favour but on the ground of his first venting all his fury; the other submitting to become the victim of his displeasure, and let him exhaust all his wrath upon him, for the sake of peace, and to reconcile him to his offending creatures.

The idea of Christ's giving a satisfaction to the Father, on behalf of sinners, in order to his shewing them mercy, seems to imply that the love and mercy of God to sinners are the effects of Christ's having died for them; but this is the reverse of the Scripture statement: there it is positively asserted that the gift of Christ, and his death, are the effect, and highest demonstration, of the love of God to sinners; and that his rich mercy arose from his great love to us, even when we were dead in sins; not that it was the effect of some equivalent which he had received to dispose him to be merciful.

The gospel declares salvation to be of grace, or that God bestows it as a free favor; but if it be bestowed on the ground of an equivalent first received by him, which I think the notion of Christ's satisfying the Father supposes, I see not how grace can have any thing to do with the bestowment of salvation, at least so far as relates to the Father: for he is on that supposition honestly and fully paid for it, consequently there can be no favor in his bestowing what he has received a full compensation for, and tacitly, at least, bargained to deliver. I intreat the advocates for the doctrine of satisfaction, to consider how they depreciate the grace of God, which is come by Jesus Christ, while they represent the Father of lights, who giveth to all liberally, as a mercenary being, who will have value received for all the blessings of salvation before he will dispense them; or as a relentless despot, who will show no mercy, unless he be bought off from the execution of his vengeance.

God, being absolutely infinite, in every divine perfection and all blessedness, can fill the whole universe with blessings, without the least diminution of his own fulness; but can derive advantage, or receive addition, from no source whatever. The doctrine of Christ's satisfying the Father seems to carry with it the idea of the Father's receiving an equivalent for favors, to be afterwards bestowed: and, if such language be taken literally, it implies that after receiving such equivalent he must possess something which he did not before possess; which is absolutely impossible.

Thus it appears to me, that so far from the doctrine of satisfaction necessarily arising from facts stated in the Scriptures,—the facts plainly stated there prove that doctrine to be erroneous.

Let us next examine whether the doctrine of Christ's making satisfaction for sins to the Father, be necessarily implied in any form of expression used by the sacred penmen.

Those forms of expression which may be thought to come nearest the point, are such as speak of Christ's buying sinners, of his purchasing the church, &c. If such expressions be concluded to relate to a transaction between the Father and Christ, and be construed in too rigid and literal a sense, without being compared with other parts of Scripture, where the same, or similar, forms of expression occur, they may be supposed to imply the doctrine of satisfaction; but if it can be proved they are no were used, by the sacred writers, to express a transaction between the Father and Christ, and that they are frequently used in a figurative sense, then, it will follow that the doctrine of satisfaction derives no support from them.

We read of the Father's giving various things to Christ, even power over all flesh, delivering all things to him, &c. but never of the Father's selling him any thing: yet this must have been the case had Christ bought any thing of him. The Father is represented as saying, Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; but he is never spoken of as saying, Offer me an adequate price, and I will sell thee the heathen, &c. We read of Christ's receiving various things of the Father, and of his performing various acts towards the Father; but never of his buying, or even offering to buy, any thing of him. Had Christ purchased sinners of the Father, we should surely have read something about it in the only book from which any certain information on the subject can be expected: yet we never read in the Scriptures of his purchasing us of God, his buying us of him, his ransoming us from God, redeeming us from him, &c. but, on the contrary, we read, that he died to bring us to God, of his redeeming us to God, &c. All this must be very strange, if Christ gave a price by way of satisfaction to the Father, to induce him to deliver us up.

In the passages of Scripture where Christ is said to buy sinners, &c. not the least hint is dropped that a sort of mercantile transaction between the Father and the Son is had in view; nor is there any thing in the nature of the subject, the language of the text, the whole of the context

or the Scriptures in general, that appears to me to authorize, or even to be capable of admitting, such an idea. Hence I conclude, that Christ did not purchase sinners of the Father, by giving him a satisfaction for them.

He must have been a very superficial reader of the Scriptures, who has not observed that words there, as well as in other writings, and in common life, are frequently used in a figurative sense, and that if always rigidly construed in the literal sense, great absurdities would be involved.

This I think to be the case with respect to the words bought, purchase, &c as applied to what Christ has done for sinners. If we will take them in the most literal sense, we ought to find some one of whom he bought sinners, and something which he gave as an equivalent into the hands of him of whom he bought them. I have already proved that Christ did not buy them of the father. Of whom then did he buy them? There was a time when it was supposed he bought them of the devil; but I should suppose so absurd an idea cannot now find credit with any serious person. If he bought them of neither God, nor the devil, of whom could he buy them? If we be determined to explain such phrases in the most literal sense, the difficulty is insuperable; but if we take them in a figurative sense, the difficulty is no more. Mankind had subjected themselves to sin, guilt, misery, and destruction; the Father sent his son to be the Saviour of the world, gave him commandment to do every thing necessary to be done for their Salvation, even to lay down his life: Christ, in the pursuance of the great work which he had undertaken, passed through a state of humiliation and and suffering, and died the death of the cross. Christ therefore did the will of the Father at the expense of his own life. To manifest the love of God to sinners he sacrificed himself. He opened the way for the recovery of a guilty world, from sin and its effects, by dying the most painful and ignominious death. Hence it was at the price of his own life he redeemed us to God. Now, as it was by his death he opened the way for our recovery, he is said to have bought us, not because he gave an equivalent to some one for us; but because it cost him his life to effect our deliverance.

The same, or similar, forms of expression frequently occur in the Old Testament, and are admitted on all sides to be used figuratively. Deut. xxxii. 6. Israel is reminded that JEHOVAH bought them; but of whom did he buy them? who does not see that the expression is figurative, and refers to his bringing them out of Egypt with a mighty arm? Isa. xliii. 3. it is said, "I gave Egypt for thy ransom, Ethiopia and Seba for thee. But to whom did he give the nations to induce them to deliver up his people? Do not all admit that the language is figurative, and refers to God's judgments upon those nations being the means of Israel's deliverance? Pro. xxi. 18. We are told, "The wicked shall be a ransom for the righteous;" but who ever supposed the wicked were to be given to make satisfaction for the righteous? So we read of *buying* the truth; of the people having *sold* themselves for nought, and that they should be redeemed without money; of *buying* without money, and without price, &c. Who does not see that all such forms of

expression are figurative? And why should we not construe them in the same manner when applied to what Christ has done for our deliverance from sin and its effects?

Thus it appears to me that, if we do not run away with mere sounds, but compare spiritual things with spiritual, when we read of Christ's buying us, we shall not conclude that he gave an equivalent, or satisfaction to God for us.

If this letter be thought worthy of a place in your Miscellany, I intend to continue the subject in another on the doctrine of Atonement and Reconciliation.

I remain, dear Sir,

WISBECH. Yours, &c.

R. WRIGHT.

VINDICATION

OF THE

LETTERS FROM THE WORLD OF SPIRITS.

TO MR. W. STEVENS.

SEE PAGE 374.

DEAR SIR,

WHEN I sent the Letters from the World of Spirits for insertion in the Universalist's Miscellany, I little thought that any one of my sentiments, however fanciful, would have been deemed of sufficient importance, or so repugnant to the letter of Scripture, as to become the subject of critical animadversion. Had I been aware of the probability that I might thereby have drawn upon myself the censures of any reader of this excellent publication, I should, perhaps, after having exposed my folly to a few friends, who had no more discernment than to bestow the tribute of applause upon my fanciful performance, I should, perhaps, after this small shew of vanity, have contented myself with throwing the obnoxious letters into some corner of my desk, there to have awaited the resurrection of futurity, when some severe examiner, like yourself, might pass judgment of condemnation, and execute the sentence of burning upon the heterodox papers. But alas! I was not so fortunate as to consult the doctrine of consequences! I courted publicity, and have thereby drawn myself into a controversy, for which I have little time, and less inclination.

However, Sir, as you have been pleased to give me a formal challenge, although I may enter the lists with some kind of reluctance, I shall not altogether decline the combat. But with what hopes of success can I expect, to engage an antagonist who claims the victory before his opponent has notice of the commencement of hostilities, and is consequently unprepared for defence?

You say in the concluding part of your letter, p. 375. "Thus, Sir, I trust I have proved it is you that make the mistake, and that *we* (meaning disembodied spirits) *may not take charge of, surround, and protect our friends in the body.*" *You*, undoubtedly, may believe, Sir, that you have proved the absurdity of some of my sentiments respecting the state of the dead, and the justness and propriety of your own observations thereon; but it is possible that some other folks may require more substantial evidence of the fact, before *they* believe that you have done so.

You declare that the sentiment you are about to controvert pervades both my letters, and is as follows: "That mankind, when they depart this life, are permitted to *grovel* in our atmosphere, to take cognizance of the conduct of the inhabitants of this earth." It is most true, that my letters contain sentiments somewhat similar to that you describe; they certainly profess the belief that disembodied spirits do sometimes visit our atmosphere, and are not altogether unmindful of their friends in the body; but the idea of their being permitted to *grovel* either in this, or in the atmosphere of any other planet, originates entirely with yourself, and should not be charged to the account of the writer of those letters which gave birth to your animadversions.

The *grovelling* state is more applicable to *your* hypothesis than to *mine*, since you believe heaven to be some circumscribed place, where departed souls reside, and pass away their time in unserviceable quiescence, like groups of unintelligent and sober-sided Mussulmen in a hot climate——But my belief, as you well know, is very different — And indeed, when I contemplate the wonderful ability and activity of mind,—when I reflect on the nature of that immortal principle, that "divinity that stirs within me," how can I suppose, after disencumbered of the clogs and fetters of mortality, but what it will attain higher perfection in its true nature, and act with increased energy and redoubled activity? Even now, counteracted and impeded as it is by its earthly companion, my mind travels through the immensity of space with the rapidity of lightning. Sometimes it accompanies the curious and intrepid traveller—it examines the curiosities which crowd the shores of the Nile—navigates the Arabian Gulph—crosses trackless deserts—visits Abyssinia with Bruce—the kingdom of Dar-Fur with Brown—and beholds, with Mungo Park, the wide stream of the majestic Niger pursue its eastern course to meet the chariot of the rising sun—it outstrips the embassies of Macartney and Symes, and, unretarded by the tediousness of Chinese travelling, or by stemming the torrent of the great Irrawaddy, visits the famed city of Pekin, and the more modern, though not less splendid structures of Ummerapoora—it sometimes, with the hardy and indefatigable mariner, skims over the surface of the great waters,

> "From regions where Peruvian billows roar
> To the bleak coasts of savage Labrador;
> From where Damascus, pride of Asian plains
> Stoops her proud neck beneath tyrannic chains,

To where the Athmus, lav'd by adverse tides,
Atlantic and Pacific seas divides*."

Sometimes, beyond this diurnal sphere,

"It wings its way to distant worlds of light,
Beyond the farthest ken of Herschell's sight,
Alights where other peopled planets shine,
And contemplates some nobler race divine†."

Retreating to remote ages of antiquity, it presents past transactions to the view—it dives into the teeming womb of futurity, sees the happy fulfilment of promises yet unaccomplished, discovers a new order of things arise out of the present seeming chaotic confusion, views the entire subjection and complete restoration of all lapsed intelligences, when Christ shall deliver up the kingdom to the Father, when he shall reign, whose right it is, and when God shall be all in all.

And shall one particular spot in the universe confine this *active principle*, this *mind*, this *spirit*, this *soul*, this *image of Almighty God*, after it regains its liberty? Impossible! But all this, you may exclaim, is *fanciful sentiment*, and the vagaries of a wild and bewildered imagination. Be it so. I will now venture with you on sacred ground; I will now come to the law and to the testimony.

You first quote Solomon, Eccles. ix. 5. as militating against my hypothesis. But give me leave to say, Sir, that his account of the state of the dead, is a very gloomy and melancholy one indeed, and since "life and immortality hath been brought to light through the gospel," such as no Christian ought to subscribe to. It favours the comfortless doctrine of annihilation more than that of any other system. In chap. iii. 18——21. man is compared to a beast; and the only distinguishable difference between them is, that the soul of the one goeth upward, and that of the other goeth downwards; and from all that is written on the subject of departed souls in this celebrated book of Ecclesiastes, it may not be unfair to conclude, that this *royal proprietor of three hundred wives and seven hundred concubines* had much more knowledge of *flesh* than of *spirit*. I therefore take the liberty to reject his evidence altogether.

You next introduce the consolatory promise of our Saviour to the dying thief. I reverence that testimony, and most chearfully acknowlege that "a greater than Solomon is here;" but whilst I admit that the belief of a state of happiness and misery may be deducible therefrom, I do not allow with you that the passage militates against my hypothesis, and that the departed souls of the righteous shall go into a place of confinement and slumberous inactivity.

I cannot altogether withhold my assent from the propriety of your remarks on Heb. i. 14. respecting the mission of the angels, and the justness of your reasoning on Mark, xii. 25. and on Luke, xx. 35, 36. for it is possible that our Saviour, in the two last mentioned passages,

* Falconer's Shipwreck. † Universalist's Miscellany, vol. ii. p. 198.

principally intended to force upon the minds of the Sadducees not only the belief of a future state, but the spiritual nature of it. However, I cannot conclude that the subject will not admit of more extensive latitude, or that our Saviour's observations thereon warrant you in pronouncing the sentiment I hold respecting the state of departed souls "to be a fanciful notion, and by no means warranted by the authority of revelation."

I shall now take some notice of the parable of the rich man and Lazarus, which you represent as militating against the subject of your animadversions; and indeed, to a superficial observer, and one who places much reliance on human expositions and the comments of fallible men, the passage of Scripture I allude to might appear to rise in formidable hostility against the sentiment I avow: however, it must first be determined whether this parable should be understood in a literal or in a figurative sense. If it be supposed to have a literal meaning, it certainly favours not only the *locality* of both heaven and hell, but the *eternity* of suffering. If you admit of its bearing a literal construction, through what mazes of difficulty will you have to penetrate, and what mountains of absurdity will you have either to cut through or to climb over? How could Father Abraham have heard the petition of his supplicant so far off? And what a keen and penetrating eye must the wretched sufferer have been provided with, to have seen Lazarus in the mansions of the blessed? For, according to the absurd notions of the Jews, who placed hell in the centre of the earth, and believed it to have been situated under waters and mountains, and who acknowledged three heavens; first, the aerial heavens, where the birds fly, winds blow, and the showers are formed; secondly, the heaven or firmament, which they supposed to have been a solid and extended vault, where the stars are disposed; and thirdly, the third heaven, or heaven of heavens, the place of God's residence, the dwelling of angels and blessed spirits—I say, according to these absurd notions, which should ever accompany the literal meaning of the parable, how was it possible for the poor condemned spirit, thus shut up in the prison of hell, to have witnessed the happiness, and beheld the occupiers of heaven?

But let us reject the literal meaning altogether, and consider the parable in a figurative point of view, all difficulties immediately vanish, and no absurdities can possibly obstruct that instruction which our Saviour meant to convey—He, divine instructor! did not come to improve men in the wisdom of this world—he did not come to give people juster notions of the universe, or to teach them astronomy or the use of the globes—he came, all compassionate as he was, to seek and to save such as were lost—he came to instruct the ignorant, to relieve the miserable, and to heal the diseased—he came to reprove the wicked and the proud, to commiserate the unfortunate, to publish the glad tidings of his ever blessed gospel to the poor, and to those who were ready to perish—he came, like his own good Samaritan, to administer relief to the weary and wounded traveller of this world, while the overbearing and regular clergy of that day, deaf to the calls

of humanity, and regardless of their proper duty, passed by on the other side. He did not enter into nice speculations—he did not controvert false systems and preconceived notions, however absurd they might have been, except when such systems and such notions happened to clash with that pure morality which he taught and practised, and those pure and simple ideas of the way of salvation, and of the nature of Deity which he inculcated, or unless they proved inimical to the spirituality of that worship which Jesus recommended, and which God requires. And in the parable under consideration, we find him, in compassion to their limited understandings, give way to the confined ideas which the Jews had of the invisible world, and thereby pointing out to them the certainty of a future state of rewards and punishments; and that the merciless rich man, who shutteth up his bowels of compassion, and does not evince his love to God by loving his neighbour, and relieving the necessities, and administering to the wants of his indigent brethren in *this* life, shall, in the *next*, most assuredly meet with that just proportion of punishment due to crimes of such magnitude: whilst, on the other hand, the virtuous and suffering poor man, who in vain solicited assistance from the proud and cruel of *this* world, shall, in the *next*; be as much exalted as the other is debased; or, in the language of the parable, "one shall be comforted while the other is tormented."

Thus, Sir, I have endeavoured to prove that the passages of Scripture you have quoted do neither establish your system nor discountenance my hypothesis; and more than that I am not solicitous to prove; how far I have succeeded let others determine.

I have now to apologize to our friend the Editor of this valuable miscellany for the prolixity of my letter, and to assure you, that, notwithstanding our apparent hostility of sentiment, I remain, in the bonds of peace, and in the love of the truth,

Yours respectfully,

BATH. S. WHITCHURCH.

LETTER VI.

TO MR. A. FULLER,

CONTAINING

SOME REMARKS ON HIS NEGLECT OF THE SUBJECT;

ALSO, AN ANSWER

TO THE FIRST PART OF HIS FOURTH LETTER.

SIR,

THE want of health, with a variety of other circumstances, have hitherto prevented my attention to your fourth and following letters.

In the close of my last I engaged to shew wherein you have, as yet, been ignorant of the subject in debate, or at least have not attended to it, in any thing you have yet written.

In my first and second letters to you, though I did not then draw out the heads of the controversy in a formal manner into propositions, yet I stated that the subject consisted of the following parts.—

I. The words connected in Scripture with future punishment, as eternal, everlasting, ever and ever, &c. which I conceive do not convey the idea of endless duration. See U. M. No. I. p. 5.

II. The declarations and promises in the Scripture, which I conceive do convey the idea of an Universal Restitution. U. M. No. I. p. 8.

III. That the whole revealed oeconomy of God towards fallen men, is mediatorial, in Christ Jesus: and that it is contained within the ages of Christ's kingdom, which, itself, shall come to an end. U. M. No. I. p. 10—11.

IV. That the Scripture character of God is expressly against the doctrine of endless misery. U. M. No. II. p. 44.

How you have, *as yet*, attended to any of these, a perusal of what you have written will shew.

Your letter in the Evangelical Magazine for September, 1795, has not the smallest reference to either of them. This made me observe, in my first letter to you, that *the inquiry is not whether endless punishment is in itself just or not; but whether God has, any where in his word, threatened any description of sinners with it.* I invited you then to come to the proof of that point, which, as you have not done, your questions, though enforced and re-enforced, have nothing to do with the subject. I might therefore have justly been excused from any attention to them, as they left the grounds of the controversy untouched. For, how improper is it to talk about the *justice* of a punishment, before we have enquired what *that* punishment is; to talk of the *genius* of a doctrine before we have enquired about *its truth*;—and to represent a man as a coadjutor of Satan in his labours, while, for all that yet appears to the contrary, he may be doing the will of God!

In your first letter in U. M. No. XXXII. you just notice the word everlasting, but say little more than that no force of language can stand before my mode of criticising upon it. P. 232.

Your second letter, No. XXXIII. exhibits hardly any thing but your own mistake about annihilation.

Your third, in No. XXXIX. is taken up with a re-enforcement of your former questions, or other trivial matter, equally distant from the subject. And then you conclude by saying I have not yet answered what you have written!!!

You begin your fourth letter by saying, that you have not yet stated your grounds of belief for the doctrine of endless punishment. I have above proved that you have not yet opposed the grounds of the Universal Doctrine, and you now confess that you have not yet stated the grounds of its opposite. What then have you been doing, Sir, in all your former letters? It appears that nothing has yet been done by you to any purpose.

I am happy, however, at any rate to get you to a point. You now state the principal grounds of your own belief. Let these be examined. In doing which you reckon, "*All those passages of Scripture which describe the future states of men in contrast.*" No. XXXIX. p. 99.

Here you bring forward a great number of Scriptures: you consider these passages as designed to express "THE FINAL STATES OF MEN." But why so? There is no one passage of all which you have quoted that expresses this: of which, indeed, you seem conscious; for instead of resting this conclusion upon any positive testimony of these Scriptures, you are forced to have recourse to inferential reasoning, and that also upon grounds that will by no means be granted; for,

1st. You say, the state of the righteous, which is all along opposed to that of the wicked, is allowed to be final: and if the other were not the same, it would not have been, in such a variety of forms, contrasted with it; for it would not be a contrast." Here you have taken two things for granted which I think you ought to have proved, *viz.* that the state of the righteous, as expressed by these Scriptures, is final: and that if the state of the wicked be not final, it would not be contrasted with that of the righteous. If the former of these assumptions be ever so true, yet you ought not to have thus reasoned upon it till you had proved its truth, because it is one of the disputable things between us. I long ago observed that there will arrive a period when the mediatorial reign of Christ will end, according to 1 Cor. xv. 24—28. If the mediation of Christ will end, it is reasonable to suppose that the rewards and punishments of men, to apportion which will be a part of his mediation, will end also.

You could not, therefore, but know that the final state of the righteous was not, by me, allowed to be expressed *in any of the passages which you have quoted*, that stand opposed to the state of the wicked, as I consider that all rewards and punishments belong to Christ's kingdom. Therefore, you should not have brought forward this argument till you had shewn, or at least, had attempted to have shewn, that I was mistaken in my idea of the foundation and duration of future rewards and punishments. Again, how does it appear that "If the state of the wicked were not final, it would not have been, in such a variety of forms contrasted with that of the righteous;" you say "because it would not be a contrast." I understand you as meaning that there can be no contrast formed betwixt things which are not of equal duration; for this reason—because there cannot! I confess I am neither satisfied with the assertion, nor with the doughty reason by which it is supported; but it is no part of my business to dispute either of them, as my argument does not require it. For I contend that the state of the righteous, as expressed in contrast with that of the wicked, is not final: and it may appear, upon further examination, that the state of the wicked may not be final neither. Whether the final state of the righteous, may not be elsewere expressed, and taught on other grounds, I shall consider hereafter.

"I think it to be worthy of wisdom itself to make antitheses betwixt a very short period and a very long duration, though neither should be endless. What wise man but would endure a moment's inconvenience for the sake of a great advantage that he should derive from it, and that should endure for many years? And might he not say with great propriety, The pain and inconvenience that I shall endure is but for a moment; but the advantage shall be permanent and long that I shall derive from it." And to me it appears that the Scriptures have done this, particularly 2 Cor. iv. 17, 18. Here the apostle says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal *i. e. aionian*, weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," *i. e. aionion*. Here is a contrast betwixt *temporal* and *aionion* things, and yet that the apostle did not consider either of them as eternal (as our common translation falsely renders it) is evident; because in verse 17. he says, the glory which our light affliction in the cause of Christ worketh for us, is a glory *exceeding aionian to an excess*.

Every proper judge who reads this, must know that I have only given the genuine meaning of καθ' υπερβολην εις υπερβολην. in this rendering.

Here then is an instance in point to shew that a contrast is drawn betwixt two things, of different duration indeed, but neither of them *eternal*: for if the *aionion* glory be eternal, how can that which our light affliction worketh for us exceed it so very far as Paul affirms it to do?

2d. You go on to say, that all these passages are totally silent as to any other state following that of destruction, damnation, &c. And you infer, that if any state is to follow these, it is strange that we have no intimation of it in any of the passages which you have quoted, and that if the punishment threatened to ungodly men had been only a purgation or temporal correction, we might have expected that something like this would have been intimated. It is supposed, say you, that some who are upon the right foundation may yet build upon it wood, hay, and stubble, and that the party shall suffer loss; but he himself shall be saved, though it be as by fire. Now if the Doctrine of Universal Salvation were true, we might expect some such account of all lapsed intelligencies, when their future state is described: but nothing like it occurs in any of the foregoing passages, nor in any others.

In answer to all which I remark,

—First, That you are talking against Universal *Salvation*, while I am defending Universal *Restoration*. These are certainly very distinguishable things, and I do not, nor ever did, believe the former; but for the latter I contend as a Scriptural truth.

I will not say that it is with design, and contrary to known facts, that you represent me as an advocate of Universal Salvation; but it is certain that you have more than once or twice made this representation in your letters. The cause of your so doing is best known to yourself.

Secondly, As for all the Scriptures which you have brought forward not saying any thing about any other state following that of destruction, damnation, &c. there is probably a reason for it, namely, that none of them are speaking upon that subject: and you might have found many more of the same kind. What, then, did I ever pretend that every text that threatened a sinner with punishment, always contained in it a promise of his final restoration?

Thirdly, I think something like "*temporal correction*" is implied in the threatened punishment of ungodly men, in Mat. xxv. 46. where the wicked are said to go into κολασιν αιωνιον, rendered *everlasting punishment*. Petitpierre, in his Treatise on Divine Love*, says, "There are two respectable authorities to prove that κολασις signifies *chastisement*; one is the illustrious Grotius, in his Rights of War and Peace; the other the celebrated Wyttenbach, in his Essay on Doctrinal Theology. Grotius says expressly, that the kind of punishment which tends to the improvement of the criminal, is that which the philosophers called, among other things, κολασις, or *chastisement*. And Wyttenbach, who writes this passage from Grotius, says, that God, in the infliction of sufferings, has three ends in view, the first of which is the correction of the offender, in order to his future amendment, and that the Greeks frequently gave to such sufferings, the name κολασις." To this quotation I add, that twice† in the New Testament we have κολαζομενος, which, together with κολασις, is from the theme κολαζω, applied, as Parkhurst observes, by Greek writers in the sense of *restraining* and *repressing*. The only place beside in which κολασις occurs in the New Testament is 1 John, iv. 18, "Fear hath torment, (i. e. *restraint*) in it." From the whole of these passages I think it clear that κολασις signifies such a punishment as *corrects* the criminal, *restraining* and *repressing* him, and thereby bringing him into his due and proper place.

I hope it will be acknowledged that here is something like an intimation that the punishment threatened by our Lord to ungodly men is intended as a limited correction, and consequently as a mean to purification. Nor let this seem strange to you; the idea is an ancient one: "Thine own iniquity shall correct thee," says the prophet. Certainly our Lord knows both the nature and the end of future punishment, and as he has called it a *correction*, we may rest assured that he is not mistaken. In the nature of the thing no correction can be of endless duration.

Fourthly, You remark that none of the Scriptures speak on Universal Salvation in the manner which Paul speaks of such as, being on the foundation, and build wood, hay, and stubble there, are saved so as by fire. I hope I am not to blame for the manner in which the Scriptures

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* Edinborough Edit p. 150.

† Acts, iv. 21. 2 Pet. ii. 9. translated *punish* and *punished*.

speak on any subject on which they treat. I have no right to dictate what they should say. My business is to submit to their authority. If they have not spoken a word on the subject of *Universal Salvation*, I am not disappointed at it. I am satisfied that they have spoken clearly on the subject of the *restitution of all things*; but if on that or any other subject, they have not spoken to your mind, I cannot help it.

3. You observe, of the Scriptures which you have brought forward in contrast, that "the phraseology of the greater part of them is inconsistent with any other state following that which they describe;" which you attempt to prove by saying, "On the supposition of salvation being appointed as the ultimate portion of those who die in their sins, they have not their portion in this life, but will, equally with those who die in the Lord, behold his righteousness, and be satisfied in his likeness. Their expectation shall not perish, but shall issue, as well as that of the righteous, in gladness; and though driven away in their wickedness, yet they have hope in their death, and that hope shall be realised," &c. &c.

I have insisted upon the reality and equity of future punishment; contending, at the same time, that it is limited in its duration, and corrective in its nature. You, without having any regard to the loss which sinners will sustain by having no part in the millenial kingdom of Christ on earth—without considering in the least the tribulation, indignation, and wrath, which is revealed from heaven against all unrighteousness—without allowing any thing for the few stripes and many stripes which, according to their character, they shall receive, insist upon it, that the difference I make betwixt the state of the righteous and the wicked, will not accord with those Scriptures: or, in other words, if ever there be an amelioration in the future state of the wicked, then those Scriptures cannot be true; because then "those who die in their sins, will, *equally with those who die in the Lord*, behold his righteousness, and be satisfied in his likeness," &c. The fallacy of such reasoning, I conceive, must be evident to every reader.

And here let me ask, Sir, what Universalist who holds with future punishment, ever supposed that, when sinners were restored from guilt and punishment, they would then be made *equal* in holiness, happiness, and glory, with God's first-born children? For my part, I do not know that all the angels of God, or all his prophets, apostles, and saints, either are now, or ever will be, *equal* in holiness, happiness, and glory; much less that those who die in their sins will ever be *equally* so with those who die in the Lord.

You represent also that, according to my views, "the broad way does not lead to *destruction*, but merely to a temporary correction, the end of which is everlasting life. The chaff will not be *burned*, but turned into wheat, &c.—That those who in the present life have not believed in Christ shall not perish, but have everlasting life, &c.—finally, that though they bear briars and thorns, yet their END is *not to be burned*, but to obtain "Salvation." You once, in the course of our correspondence, attempted to fix the *inconsistency* of holding both with annihilation and Universal Restoration upon me. I should at present

take no notice of this—(as you have apologized for it elsewere) was it not that you, in the above quotation have recourse to arguments, which belong only to the scheme of annihilation. You are not to be told, Sir, that *destruction, burning, perishing*, are not considered by the advocates of endless conscious misery, as implying an end of being; yet that you have reasoned upon these phrases in that sense seems clear; but is it so that annihilation is inconsistent with the Universal Doctrine only? Is it perfectly reconcilable with the idea of endless torment? And is an advocate for the never ending misery of sinners allowed, upon occasion, to shift his ground to annihilation, to baffle his opponent or perplex his reader? The trifling manner in which you have reasoned upon the figurative expressions contained in some of the contrasted Scriptures is unworthy of your general good sense; "the chaff," say you, on the Universal scheme, "Will not be burned, but *turned into wheat*—the *tares will be the same*—and the *bad fish* will *be turned into good!*" It is pity for any body to follow a system at the expence of common sense.

The apostle to the Hebrews, in one of your contrasted passages, takes a figure from the production and treatment of bad ground, and applies it to illustrate the case of such as had misimproved the blessings of the gospel. "The earth which beareth thorns and briars, is rejected, and is nigh unto cursing; whose end is to be burned." What if an Universalist, following, as you have done, the figure, should say, though such ground be burned because of its unfruitfulness, yet the burning of unfruitful ground is, oftentimes, the only method the farmer can take to alter its quality and make it fruitful, and that the sacred writer had a refrence to this process and its consequences in God's dealing with sinners: would you admit this as argument? Yet surely it is upon par with any thing which you have said upon the above mentioned figures of speech.

But I apprehend that in my last epistle to you, (see U. M. for June, p. 225—229.) I shewed the proper scriptural method of considering such texts as you now have brought forward, and took a view of them as perfectly consistent with the restitution of all the intelligent offspring of God; namely, by referring them to the times and the seasons which God has appointed in which to reconcile all things to himself. Mercy and judgment are often united in the Scriptures to the same individual, each in their proper season. I have given several instances of this in the letter refered to, and could point out more, but wish to avoid being tedious. I would only, therefore, observe, that the phraseology of the greater part of those texts which relate to the rejection of the Jews is as inconsistent with any other state following that which they describe, as the texts appear to be which you have brought forward in contrast; and yet the former must in due season give place to a restoration of the Jewish people; and so must the latter to a reconciliation of all things to the Father by the blood of the cross.

As there are several other things in your fourth letter which I shall have occasion to notice, and as I have written already somewhat at length,

I conclude at present by an assurance of my usual, and unbated good will towards you.

W. VIDLER.

LETTER VII.

TO MR. A. FULLER,

CONTAINING

AN ANSWER TO THAT PART OF HIS FOURTH LETTER, AND TO SUCH PART OF THE FIFTH*,

AS RELATES TO THE WORDS

ETERNAL, EVERLASTING, AND FOR EVER AND EVER.

SIR,

IN stating the principal grounds on which you rest your belief of the doctrine of Endless Misery, you reckon, secondly,

"All those passages which speak of the duration of future punishment by the terms *everlasting*, *eternal*, and *for ever and ever*."

In reckoning up such passages, you say, you have not mentioned Isa. xxxiii. 14. because you "did not wish to introduce any but what would be allowed to refer to a future life." This I am glad to see, as it shews that you now treat the subject with rather more caution than you have done. In your letter in the Evangelical Magazine, which gave rise to our correspondence, and in your first and third letters in the Universalist's Miscellany, THIS PASSAGE was brought forward, and the *devouring fire*, and *everlasting burnings* of it, were reiterated by you with profound awe; but I congratulate you on having given it up, as it has certainly nothing to do with a state of future punishment.

The number of texts in which you find the above terms connected with the punishment of men or devils in a future state, is twelve; out of these the Old Testament affords only one instance, according to your enumeration—Dan. xii. 2. Of these twelve instances I must object to Rev. xix. 3. "And her smoke rose up for ever and ever." This text I conceive not to relate to a future life, but to the vengeance of God upon mystical Babylon, in the course of his providence, in the present state of things; which, when it shall take place, will afford much joy to the church of God upon earth, which is described in the language of prophecy, by much people in heaven, singing praise to God. That the scene of the destruction of mystical Babylon is on earth, is evident, by consulting the preceding chapter, where the merchants and shipmasters, and passengers and sailors, and also the kings of the earth, are represented as bewailing her ruin. Most commentators have supposed

* U. M. for March, 1800, p. 101.

that by Babylon we are to understand Rome. Without admitting that mystical Babylon is confined to Rome, or that its spirit and practices are found only in the Roman communion, we may suppose that the city of Rome, as being the source and long the seat of antichristian power, will meet with some very terrible destruction: it should seem, by the language of the revelator, it will become a volcano; and that a very signal subversion of the powers of this world, who exalt themselves against Christ, will then take place. I conceive the time of this destruction to be at the second appearance of our Lord, who has long been consuming antichrist with the spirit of his mouth, namely, his word; but he shall then destroy him with the brightness of his coming. Then, I believe, Christ will establish his kingdom, raise his first-born from the dead, and reign with them a thousand years upon earth.—— Rev. v. 10. Dan. vii. 24. Rev. xx. 1—6. If this view be right, the smoke of the city will continue to ascend during the millenial age, at the end of which, it will mix with the smoke of the earth, in the universal conflagration, and continue to ascend with it till the new heavens and the new earth shall be formed, when it will necessarily cease. Whether your views of the millenium be in the same order as my own or not, yet, according to your own principles, there will be a new earth, and, consequently, the smoke of volcanic Rome, as well as the smoke of the burning earth at large, will cease to ascend. Here, then, on your own ground, is an instance, *from the New Testament*, of εις τους αιωνας των αιωνων, *for ever and ever*, being used in a limited sense, though you have expressed your belief that this phrase is never there used but to convey the idea of endless duration.

I remark also, that the three texts, Rev. xiv. 2. xix. 3. xx. 10. which are the only places in the whole New Testament where the phrase *for ever and ever*, is connected with punishment, are spoken in relation to *peculiar* characters, and not sinners in common. That in ch. xiv. 11. is threatened against such as worship the beast and his image, or receive his mark. This description, surely, does not reach to all who are ignorant of God, or who are in rebellion against him. Chap. xix. 3. we have proved to belong to the destruction of Rome on earth; and as for chap. xx. 10. it speaks only of the devil, the beast, and the false prophet, who are to be "tormented day and night for ever and ever." It is granted, that if any one be endlessly punished, the doctrine of *universal* restoration falls to the ground; but as the phrase *for ever and ever* is found only in connection with the punishment of *peculiar* characters of sinners; while it is said elsewhere, that it shall be *more tolerable* in the day of judgment for some than for others; that some shall be beaten with *few stripes*; but that every man shall be dealt with according to his works—I think you ought not to apply this peculiar phraseology to the case of sinners in common; for the Scriptures do not denounce one indiscriminate punishment to sinners of all descriptions: on the contrary, they make a just and beautiful distinction of moral character: and from hence I conceive it reasonable to infer that future punishment is limited and corrective.

It may be doubtful also whether Jude 7 is much to your purpose. If the apostle seems to refer to the destruction of Sodom and Gomorrha and the neighbouring cities, as recorded in Gen. xix. 24—28. When he says that they are πυρος αιωνιου δικην υπεχουσαι, *suffering the vengeance of aionion fire*, it is most natural to conclude, that he refers to the fire from heaven by which, when those cities were destroyed, "the smoke of them went up as the smoke of a furnace." Gen. xix. 28. But this fire has not continued to burn ever since, much less will it burn endlessly: for many ages past the plain of Sodom has been covered with water, which has been known under the name of the Sea of Sodom, and the Dead Sea, &c. As for the inhabitants of Sodom, we know that they will be judged, and punished; but it will be more tolerable in the day of judgment for them, than for those who have rejected the gospel, Matt. x. 15. I consider Jude as speaking in perfect consistence with the current language of the Old Testament, where we read of the everlasting covenant made at Sinai, which long ago was broken and abolished; of the everlasting priesthood of Phineas and his seed, which has long been superceded by the priesthood of Christ; of the everlasting covenant of royalty with David and his seed, which ceased some centuries before Christ came in the flesh.

And of the destruction of Idumea it is said, "The streams of the land shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch: it shall not be quenched, night nor day, the smoke thereof shall go up *for ever, from generation to generation it shall lie waste, none shall pass through it for ever and ever.*" Isa. xxxiv. 9, 10. But it is evident that endless duration is not intended by this; for Idumea, has long since been inhabited, and many thousands of Mahometans yearly pass through it in their pilgrimage to Mecca.

In p. 120. you give the derivation of αιων, aion, as compounded of αει and ων, and you say that its literal meaning is *always being*; and also that the meaning of its derivative αιωνιος is *endless*, everlasting, or eternal. I know, Sir, that the lexicographers have given this deviation of αιων, and this meaning to it and to its derivatives: Kircher, Schrevelius, Leigh, Parkhurst, &c. do so. Great as their authority may be, I appeal from them to the common sense of the reader, and affirm, that αιων does not necessarily mean *eternity*, nor αιωνιος, *eternal*, or *everlasting*, for which I assign the following reasons.—

1st. The above writers allow, that αιων, is taken for an hundred years—for the term of human life, which is about seventy years—for the duration of the world—for an age, or dispensation of providence—in its plural form, for the ages of the world—for any measurement of time, especially if its termination be hidden—yea, for a year. And Parkhurst adds, that αιων, in the Septuagint translation, generally answers to the עולם in the Hebrew, which is well known to describe periods both of very long, and very short duration. Now I conceive, that these concessions—which they were constrained to make, from the common use of the word in the Scriptures and in Greek writers—greatly weaken

if not totally overthrow, the force of the assertion, that "αιων means *eternity*;" seeing it is so often taken for a limited period, and sometimes even for a very short one too.

2d. The writers of the New Testament do not use the word αιων to convey the idea of eternity, because there are *different aions* spoken of, and one *aion* is represented as succeeding another. The phrase *this aion* occurs two and twenty times in the New Testament, and wherever we meet with it, it necessarily stands opposed to *some other aion*; and therefore we read of τον αιωνα τουτον αλλα και εν τον μελλοντι, *this aion and also that which is to come* Ephes. i. 21. and Matt. xii. 32.

3d. We also read of *the end of the aion*, της συντελειας τε αιωνος, Mat. xxviii. 20. and even of *the end of the aions*, plural συντελειας των αιωνων, Heb. ix. 26. which evidently refers to the aions *past*. There are also *the aions to come*, Ephes. ii. 7. And we have the idea given us of time προ των αιωνων, *before the aions began*, 1 Cor. ii. 7. I ask, Can the word aion mean *always being*? Can it express *eternity of duration*? Did the sacred penmen mean to give *this idea* in any of the above passages? Is it not clear that the word admits of the existence of time *before* the period which it describes began? and also *an end* to the periods which it describes as yet to come?

4. It is a rule, which no grammarian will dispute, *that no adjective can have greater force than the substantive from which it is derived*; thus *black* cannot mean more than *blackness*, *white* cannot mean more than *whiteness*, so neither can *aionios*, *aionion*, &c. mean more than *aion*. It is granted, that there is a palpable departure from this rule in our common translation of the Scriptures, in the instance before us; and much as I esteem the translators of the Bible, and confess myself obliged to them for their learned labours, yet in this case, and probably in some others, we may, without a breach of charity, consider them as under the influence of system or of authority, or both of them together; otherwise I cannot account for men so pious, wise, and learned as they were, to render aionion by everlasting and eternal. They have never translated *aion* by *eternity* any where; though they have rendered it frequently *world*, and its plural *worlds*, its singular *age*, and sometimes *ages*.——I apprehend that the singular means *age*, and the plural *ages*, every where; because it *must* be so rendered in some places, and *may be* so in ALL.

As to *aionios*, *aionion*, &c. as they are derived from *aion*, and have relation to it as adjectives to their substantive, they can only describe the duration of something relative to that particular aion, or age, spoken of, and with which they are connected.

That this is the meaning of the word *aionion* in the Septuagint is very certain, for we there read of the *aionion* covenant of circumcision, Gen. xvii. 13.—the *aionion* covenant of priesthood, Num. xxv. 13 — the *aionion* statute of the day of atonement, Lev. xvi. 34. &c. &c. &c. It would be an affront to Scripture and common sense to ascribe *eternity* to these things, merely because they are said to be of *aionion* duration; for it is certain that the aion, or age, to which all these things related,

expired and gone—the aionion covenants and statutes, &c. waxed old, and have long ago vanished away, (Heb. vii. 13.) and a new *aion* has been introduced, even the Christian *aion*, which itself shall come to an end, as our blessed Lord has told us in his gracious promise to his church. "And lo, I am with you always, even to the *end of the aion*." Mat. xxviii. 20. And when *this* aion is ended, there are *aions* yet to come, Eph. ii. 7. Yea, the apostle represents a succession of *future* aions—"Unto him be glory in the church by Christ Jesus *εις πασας τας γενεας του αιωνος των αιωνων*, Eph. iii. 21. Here we have the idea given us of one age generating another; for the apostle ascribes praise to God our Father "*to all the generations of the age of ages**."

Now, Sir, take your meaning of the word aion, *always being*, and its derivatives as *eternal*, &c. and apply it in the face of all these facts and Scriptures, and see how it will accord. We shall then see that an hundred years is *an eternity*—a man's short frail life is an *eternity*—a dispensation of providence, long or short, is *an eternity*, &c. &c. There are eternities *past*—an eternity *now existing*—and when *this* eternity is *ended*, there are generations of eternities *to come*—There are eternal things that have long ago *come to an end*; and the *eternal* hills now existing will one day be burned up, &c.!!!

Upon the whole, the proper meaning of aion appears to be *age*, and the proper meaning of aionion *age-lasting*. Thus we have a rational conception of the ages that are past, of the age which now exists, and of the ages to come. And thus, also, we can well conceive of the age-lasting covenants above mentioned, which continued during the Jewish age—the age-lasting hills, which shall continue during the age of the world—the *ευαγγελιον αιωνιον*, age-lasting gospel, which shall continue to be preached during those ages in which the mediator shall be subjecting all things to himself, and reconciling all things to the Father—the *πνευματος αιωνιου*, (Heb. ix. 14.) *i. e.* the holy spirit, which has presided over the church in all ages, and will continue so to do, till, by his influence, in the fulness of the dispensation of the times, all things will be quickened—*αιωνιος θεος*, the God who reigns through all the ages, whether past, present, or to come; or, as St. Paul expresses it, *βασιλευς των αιωνων*, *the king of the ages* †, 1 Tim. i. 17.

In your fifth letter you jeer me because I had pointed out the difference betwixt the meaning of the Greek words *aion* and *aionios*,

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* I conceive the *age of ages* to be the grand closing age of the mediator's reign, when he, having subdued all things to himself, and reconciled all things to the Father by the blood of his cross, shall reign a long and happy period over all, in peace, and righteousness, and joy, and then give up the kingdom to God, even the Father, that *he may be all in all*.—If I err, may the Father of mercies pardon my involuntary error, and correct my judgment by his truth.

† Probably the apostle had the Septuagint in his view when he wrote this—H *βασιλεια σου βασιλεια παντων των αιωνων*, Thy kingdom is a kingdom of *all the ages*, Psalm cxlv. 13.

and the English words *eternity* and *eternal*, and then ask, "Is it not possible for a person to know that the Greek *aion* and *aionios* will not always bear to be rendered by the English words *eternity*, *everlasting*, or *eternal*, and yet perceive no evidence that the one are less expressive of endless duration than the other?" How far it may be possible for you, or others, to know a true data, and not come to a right conclusion upon it, I cannot tell; but this I know, that if those Greek words will not always bear to be translated by these English ones, there is a reason for it; and perhaps the reader, when he has considered the evidence above given, may be of my mind, that the Greek words are *rather less expressive of endless duration than the* English *ones*; for the fact is, that they do not, *in themselves*, express endless duration at all—If you have a better reason to give, I call upon you for it.

You have also allowed †, that there is "*some difference*" betwixt these words; inasmuch as the English words that are "properly expressive of endless duration may not ordinarily admit of a plural, nor of the pronouns *this* and *that* before them." This, Sir, is allowing a great deal, and I think much more than your cause will bear; for if the English words *eternity*, *everlasting*, and *eternal*, will not endure that we should say *eternities—this* eternity and *that* eternity—the eternities *past*, and the eternities *to come*; then I think it as evident as reason can make it be, that *aion* and *aionios*, &c. cannot mean *eternity*, *eternal*, or *everlasting*.

The two instances which you gave of *aion* in its plural form being used to convey the idea of endless duration, I conceive are inadequate to the purpose, nor can I account for your bringing forward the first of them, Eph. iii. 11. κατα προθεσιν των αιωνων, but by supposing that your predilection for eternal purposes is the cause. The apostle is speaking of "*the disposition of the ages, which* God *made for Christ Jesus our Lord* ‡," and not of any eternal purpose in him.

As for 1 Tim. i. 17. I have noticed the former part of it above, as reading literally, *the king of the ages*; and as to the latter part of the text, where praise is ascribed to God εις τους αιωνας των αιωνων, it is literally *to the ages of ages*. And as I have observed to you before, all the ages which the Scripture speaks of, are included in the mediatorial reign of Christ, beyond which we read of no ages, but are briefly informed that the son shall be subject to the Father, and God shall be all in all. 1 Cor. xv. 28.

I think it, therefore, a grand idea of the apostle to ascribe to him who is the king of the ages, honour and glory to the ages of the ages, or throughout them all.

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* Page 141, 143. † P. 143.

‡ See Macknight on the text.

This does not imply that there are any bounds set to the reign of the immortal God, or that his honour and glory will cease when the ages of mediation shall end; but it is contended, that neither this text nor any similar one goes farther than these ages.

Thus I hope *justice is done to these texts without giving them the idea of unlimited duration.*

It is a feeble attempt of yours* indeed to venture to accommodate your own mode of speaking of "THIS *eternity of bliss*," and "THAT *eternity of bliss*," to the mode of using the Greek *this* age and *that* age; for, unless one of your *eternities* of bliss can expire, and another of your *eternities* of bliss can succeed it, there is no parallel betwixt them.

I have no hesitation in admitting, that "the עד of Dan. xii. 2. answers to the Greek αιων, nor that the antithesis in this passage, and in Mat. xxv. 46., determines it to mean the same when applied to shame and contempt, as when applied to life." You seem greatly to have mistaken me in what I said about the eternity of future happiness. I believe I have never pleaded for that on account of its being expressed either by the word עד or αιων. I conceive it to stand on much firmer ground than these words can afford. But I may say something further on that subject in another letter.

Your quotation, in which the authority of Aristotle is brought forward, proves little to your purpose. The critic who furnished you with it, says, that the ancients *admirably* expressed eternity by the word *aion*; for they call the term of each person's life HIS *aion*!! Most *admirable* indeed! Are you in the habit of speaking to your hearers in this admirable manner about eternity? If I had brought a quotation of such a nature, I should probably have been told, *that it was a proof of the scarcity of evidence in the paths which I am in the habit of treading.*

In my next I may go on to consider further what you have said in your fourth letter. Meanwhile,

I remain,

Your sincere friend in the love of the truth,

349, STRAND. W. VIDLER.

* Page 143.

A LETTER FROM A MINISTER TO A GAY YOUNG GENTLEMAN, LATELY CONVERTED.

DEAR SIR,

I Conceive it will not surprize you to understand that your good mother communicated to me your letter to her, which brought her the acceptable news of your conversion to God.

I, who have often been a witness to her concern for you on a spiritual account, can attest with what joy this news was received by her, and imparted to me as a special friend, whom she knew would bear a part with her, on so joyful an occasion. And, indeed, if, as our Saviour intimates, there is joy in heaven, and among the angels of God, over a sinner that repenteth, it may well be supposed that of a pious mother, who has spent so many prayers and tears upon you, and has, so to speak, travailed many years in birth with you again, till Christ was formed in you, could not be small.

You may believe me also, if I add, that I, as a common friend of hers and yours, and, which is much more, as a friend of Christ, whom you have now heartily submitted to, could not but be tenderly affected with an account of it under your own hand. My joy on this occasion was the greater, considering the importance of your situation, interests, and prospects; which, in such an age as this, may promise most happy consequences to many others, by hearty appearing on God's behalf, and embarking in the interest of our dear Redeemer.

If I have at any time hitherto remembered you at the throne of grace, at your mother's desire—which you are pleased to take notice of with so much respect—I assure you I shall henceforth be led to do it, with more concern and particularity, both by duty and inclination. And if I were capable of giving you any little assistance in the noble course you are now engaged in, by corresponding with you by letter, while you are at such a distance, I should do it most cheerfully. Perhaps such an offer may not be altogether unacceptable: for I am inclined to believe, that when some, whom you are obliged to converse with, observe your behaviour so different from what it formerly was, and banter you for it, it may be some little relief to correspond with one who will take a pleasure in giving you encouragement. Also when a great many things offer, in which conscience may be concerned, where duty may not always be plain, nor suitable persons to advise with at hand, it may be some satisfaction to you to correspond with one, towards whom you may always use a friendly freedom in all such matters, and on whose fidelity you may always depend. You may therefore command me in any of these respects, and I shall take a pleasure in serving you.

One piece of advice I shall venture to give you, though your own good sense will make my enlarging upon it less needful; I mean that you would, from your first setting out, carefully distinguish between the

essentials of real religion, and those things which are commonly reckoned by its professors to belong to it. The want of this distinction has had very unhappy consequences, from one age to another, and perhaps in none more than the present. But your daily converse with your bible, which you mention, will herein give you great assistance.

I advise also that, since infidelity so much abounds, you would, not only by close and serious consideration, endeavour to settle yourself well in the fundamental principles of religion; but also that, as opportunity offers, you would converse much with such books which treat most judiciously on the divine original of Christianity, such as Grotius, Abadie, Baxter, Bates, Du Plessis, &c. which may establish you against the cavils that occur in almost every conversation, and furnish you with arguments which, when properly offered, may be of use to make some impression on others.

But being too much streightened to enlarge at present, I will only add, that if your hearty attatchment to serious religion, should prove any hinderance to your advancement in the world—which I pray God it may not, unless such advancement would be a real snare to you—I hope you will have faith to trust our Lord's words, that it shall be no disadvantage to you in the final issue. He hath given you a promise for it, upon which you may safely depend, Matt. xix. 29. I am satisfied, none, that ever did so, at last repented of it. May you go on and prosper, and the God of all grace and peace be with you.

Yours, &c.

THOUGHTS ON PROVERBS, XIV. 10.

SIR,

I Have sent you the following Thoughts on Proverbs, xiv. 10. if worthy a place in your Miscellany shall be glad to see them inserted.

Yours, &c.

T. C. A.

"The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy." Prov. xiv. 10.

THE book of Proverbs, as consisting of so many moral aphorisms, differs from any other Scripture treatise; therefore to seek to determine the sense of a passage therein contained, from its connection, must be in vain, each text (with but a small exception) conveying a distinct and explicit meaning in itself. To suppose, then that the above words have the least reference to any thing contained in what is called Christian experience, must appear an opinion exceedingly futile and contradictory.—We know how the language of Solomon is applied by

a certain sect of spiritual, and, as they deem themselves, sound expositors.—But admitting that by the bitterness of the heart we are to understand that inward sorrow which is inseperable from a conviction for sins, can the subject of it feel a joy resulting therefrom,—*I mean at that time?* It seems impossible, from their being opposite passions, that this should be the case—not to say that the feeling of one seems to imply the want of the other. If a man be in a state of suspense as to the issue of any doubtful event, though these sensations exist in him, yet each one, I suppose, in respect of its exercise, will have the ascendancy in succession, though it be for a very short interval: but certainly there cannot be joy *in* bitterness. All, then, I conceive, that the wise man means in the assertion is, That the heart only knows its own bitterness, when thus affected; *so*, by the same parity of reasoning on the contrary experience, a stranger intermeddleth not with its joy. The apostle Paul will furnish us with the best comment on the subject, when he says,—"For *what man knoweth* the things of a man, save the spirit of a man which is in him." 1 Cor. ii. 11.

CHATHAM. T. C. A.

FURTHER THOUGHTS ON THE RESURRECTION.

SIR,

PERMIT me to add one observation to Omicron's "Answer to Difficulty on the Resurrection *."

That there will be a first and also a general resurrection, appears to me a discovery peculiar to the gospel dispensation, made in the New Testament. The resurrection being spoken of in a general way, in the Old Testament, should not, therefore, be considered as evidence to the rejection of what is so clearly revealed in the New.

From the text in Job, xiv. 10—12. might be brought an objection against another important discovery made in the New Testament, *viz.* the changing of those at the last trump. Let us suppose the following conversation between *A.* and *B.* on reading 1 Cor. xv. 51, 52. "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

A. It appears, from this passage, that those who are alive at that period, will not die, but be changed into the same state as those who are raised from the dead.

B. We must not understand one passage of the word of God in such a sense as to contradict another. I recollect a text in Job, xiv. 10,

* See p. 300 and 352.

which proves your views to be inadmissible. "But man *dieth*, and wasteth away; yea, *man giveth up the ghost*, and where is he?"

A. All men became mortal by sin; and death is often spoken of as the common lot of man. But must we infer from thence that every individual of the human race will certainly die?

B. Most certainly we must. For the word *man* is an aggregate term, including all mankind, as in the first verse—"Man that is born of a woman;" and intends the whole human race; and therefore 1 Cor. xv. 51, 52. must not be taken in a literal, but in a figurative sense.

Nothing appears to me to be wanting, but the prejudice of education and custom, and this objection would be equally valid as that against the first resurrection.

Yours, &c.

T. PAYNE.

QUESTION

ON

THE FUTURE STATE OF BRUTES.

SIR,

IT is, I believe, generally acknowledged, that the brute creation are compounded as well of spirit as of matter—and is not all spirit immortal? If so, does not this favour the idea of their restoration, according to the hypothesis of Mr. Henry and others?

If you, Sir, or any of your correspondents, will offer a few thoughts in reply to this question, it will oblige,

Yours, &c.

CHATHAM. J. D.

ON

THE PHRASE "IMMERSE WITH WATER,"

IN

SCARLETT'S TESTAMENT.

SIR,

WHEN I sent you the query on Mr. Scarlett's Testament, it was not with a design to enter into the controversy between the baptist and the pedobaptist; nor do I now intend it. The writer of the answer*

* See U. M. p. 349.

to that query attempts to distinguish between *dipping* and *immersing*. This appears to me a mere quibble. I ask, From what dictionary will he prove the distinction? *Immerse* is a verb active; it means *to plunge, to dip over head.* But to plunge *with* water is improper. The preposition *with* denotes the noun *water* to be in the active case, and, consequently, the person immersed in the neuter case. He argues that, to *immerse* is to *cover*. His version, then, of Mat. iii. 11. would be "I, indeed, cover you with water." The text is plainly expressive of an action performed by the administrator, and the water in the active case; to perform this, the person must be first laid in the baptistry, and then water applied until he were covered. This would be properly covering *with* water.

I conclude with observing, that the baptists have strenuously contended, both from the pulpit and the press, that the Greek word *baptizo* means *to dip*. "The Greek, as well as the English language, has three words by which to express different actions; dipping, *(baptizontes,)* pouring, *(prochusin,)* sprinkling, *(rantizosa*)*."

"To these authorities we may add the testimony of Parkhurst, who says, *baptizo*, from *bapto, to dip*.†"

Now, if *baptizo* means *to dip*, and *immerse* does not mean *to dip*, but *to cover*, then it follows, that immerse is not the true idea of *baptizo*.

Yours, &c.

T. PAYNE.

MISCELLANEOUS

THOUGHTS AND REFLECTIONS.

CONTINUED.

XLIX.

THERE are considerations of truth and error—advantages and disadvantages of religious conduct—peculiar to every state of mind, and all the circumstances in which we stand.

Hence it seems to be, that calm and temperate men in every age, are feeling and proclaiming strong impressions of mind respecting the main end of a religious life; and their doctrines of this kind have resolved the sum of the matter into *quietude*.

So far as religious association is conducive to the attainment of that *quietude*, it is valuable in a high degree. But when a conscientious

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* Scarlett's Testament, observation on immersion.

† Marsom's Examination of Mr. Elliot's Opinion respecting the Mode of Baptism, p. 13.

declaration of any particular belief, which the Holy Scriptures leave a man at liberty to receive or not, and enjoin us not to fall out about, is found incompatible with the harmony of that association, and to excite sentiments of unbrotherly affection, then *quietude* is destroyed, and the main end of association seems to be lost.

L.

Notwithstanding the difference of opinion which has ever been making its appearance in the sentiments of men, seriously concerned for a right understanding, they may nevertheless be children of light in a dark world, and on that ground worthy of each other's love.

What a pity it is that such men should often find it more difficult to love and esteem each other as brethren, than the worst part of mankind do to consider *them* with due respect!

LI.

The more seriously I consider what the Christian religion is, in itself that it primarily and ultimately proposes, not an outward, but an inward work; an inward conviction of sin; an inward belief in the necessity of a saviour from the power of sin; and a love of the Supreme Being, as the merciful source of all good in the heart—and thence a love towards men as the children of God, and our brethren—the more am I constrained to fear the prevalence of a party love—the more I see the infirmity of bringing into religious consideration, outward systems, and making account of outward differences of church economy.

For as substances differ in form, varying as men's faces vary; and no criterion of truth, in formal matters, is divinely set up, either as a reality in itself, or as most pleasing to God, so the sincere in heart, under every form, are equally acceptable to God, and are universally the living substantial members of his universal church.

I am convinced that men always err in judging *any one* form necessary to salvation; and erring in that grand point, they err proportionably in shaping their love and fellowship according to this or that form.

Have we not all one Father? Are we not all sinners? And must we not all be made righteous through the *one* washing of our bodily affections, by the *one* pure water of regeneration, and the *one* influence of the blood of sprinkling from an evil conscience?

TO BE CONTINUED.

POETRY.

THE WICKED TAKEN IN THEIR OWN DEVICES.

THE Lord controuls the schemes of men,
Who hate his name and practise sin:
They in the dust his saints would lay,
Would sweep his chosen ones away;
He their own hand against them moves,
And thus he helps whom he approves.
So haughty Pharoah's stern decree,
That Isr'el's males should slaughter'd be,
Through pow'r divine, the mean was made
Of raising up the Hebrew's head,
In all the wisdom Egypt knew,
Who afterwards their host o'erthrew.
He little thought his bloody plan
Would near his throne raise up a man
Who from his yoke should Isr'el free,
And lead them forth to liberty:
The chosen tribes of Isr'el head
And strike the flow'r of Egypt dead.
The tyrant's plans with mischief fraught,
On his own head destruction brought.
How wond'rous are Jehovah's ways!
The wrath of man his name shall praise.
Let cruel men with terror hear,
And learn his mighty name to fear.
The snares they for the righteous spread,
Shall bring destruction on their head:
They in the pit they dig shall sink,
The dreadful cup they've fill'd shall drink;

While those who trust the Lord shall find
Him ever faithful, just, and kind.

W.

THE SLUGGARD REPROVED.

GO to the Ant, thou sluggard, learn her ways,
Nor longer trifle in thy youthful days:
No one hath she her nimble steps to guide,
To rule her actions, watchful by her side;
Yet see her wakeful in the morn arise,
Nor cease her toil 'till darkness veils the skies.
She in the summer, with laborious hand,
Collects the produce of the fruitful land.
Like her the summer of thy life improve,
Serve God below, seek happiness above.
How long wilt thou thy life in slumber spend?
Say, thoughtless wretch, when will thy sleeping end?
How long wilt thou in careless accents cry,
A little while and then my slumbers fly?
A little while to sleep my hands I fold,
The bed still draws me, gentle slumbers hold?
So swift dread poverty upon thee comes,
As on the man who far in deserts roams,
Or dreary mountains, where no water flows,
Nor dwelling stands, not trees, nor herbage grows.
Like as an armed man would on thee seize,
Shall hungre, thirst, and want of cloathing teaze.
Thy slothful hands, which nothing have to give,
And ling'ring appetites no good receive.
Wake then from sleep, the spring of life improve,
Serve God below, seek happiness above.

W.

AMBITION'S REWARD.

PROUD man, inflam'd with vain desires,
Would dignify his name:
To lofty titles he aspires,
And courts the wings of fame.

See his ambition gratified,
His mem'ry long remains,
A lasting monument of pride,
That human nature stains.

So Babel's builders tri'd to raise
A city tow'ring high,
Where frantic pow'r and fulsome praise,
Might lift them to the sky.

Their vain design the Lord beheld,
And by his powerful breath,
Their lips with wild confusion fill'd
Scatter'd them o'er the earth.

Thus they ensur'd themselves a name,
And lasting infamy,
Embalm'd in history to shame,
As all the proud shall be.

W.

AN APOSTROPHE TO LOVE.

LOVE, darling theme, on thee I'll dwell:
My soul doth with thy glories swell,
And heavenly joys inspire:
Thy charms outshine the spangled skies,
Thy joys above the heavens rise,
Divine celestial fire.

The dearest name of God is Love,
It gilds the highest thrones above,
Adorns his works below:
'Tis the full sum of all HE is,
The source of everlasting bliss,
Whence boundless pleasures flow.

In solemn silence would I gaze,
While all thy glories round me blaze,
Eternal and immense,
No longer able in my song
To celebrate with mortal tongue,
Love's infinite expanse.

W.

ON THE
UNITY OF GOD, AND GLORY OF CHRIST.

O'ER the Bible with pleasure I muse,
Its doctrines I scan with delight;
With joy I behold the good news,
Jehovah therein brings to light.

Yet oft' am I fill'd with surprize,
Mankind should so far disagree,
When Scripture most plainly implies,
"Our God, he is one," and not three.

Saint Paul, who, if rightly I ween,
Was wiser, far wiser, than they,
Extremes ever going between,
Thus simply the truth does display.

Of Jehovah are all things that are,
By Jesus the son of his love:
Of him, whose kind fatherly care
From his creatures will evil remove.

By him, under whom *all* are plac'd,
To whom even angels shall bow,
And all that thro' sin are disgrac'd,
By coercive means will bring low.

To whom, without measure *was given*,
To create, to uphold, to restore,
With dominion in hell, earth, and heav'n,
To him, *thro'* whom God we adore.

Whate'er he commands let us do,
Our prophet, our priest, and our king;
The way that he trod let's pursue;
Then praise to *his* God we shall bring.

JUNIUS.

ON THE

EARLY SINGING OF THE LARK.

WHILE night her empire still maintains,
Her silver queen unrival'd reigns,
And twinkling shine the stars:
Ere Sol adorns the eastern sky,
Or bids the mist and shadows fly,
Or burst the gloomy bars,

The lark, all wakeful, longs for day,
He pants to tread the aerial way,
The new-born light to meet:
Eager he stretches all his wings,
He strains his throat and sweetly sings,
The rising morn to greet.

No bed of sloth the songster knows,
His morning anthem cheerful flows,
In notes or soft or shrill.
Joyful the day he ushers in:
While slumbers bind the sons of men,
Joy through his organs thrill.

Thus may I wake and sing to thee,
Thou God of boundless majesty,
Thy goodness celebrate:
Thus with the dawn thy honours raise,
And through the day fulfil thy praise,
'Till ends this mortal state.

Like him, on faith's strong pinions rise,
Earth's low attractions all despise,
To heavenly things ascend:
Inflam'd with love I'd upward soar,
'Till days and nights exchange no more,
'Till time, old time, shall end.

W.

ON A CHILD,

Who, fatigued with Play, fell asleep with his Toys in his Hand.

SWEET babe! who, tired of mimic life,
Of gilded coaches, horses, painted carts,
And all the idle farce of empty show,
Careless, sinks down thy head, in slumbers soft,
The little labours of the day all o'er.
Enjoy, dear boy! "thy honey dew of sleep,"
I will not do thee so much wrong to wake thee.
O may'st thou, when life's *real* toil is past,
As guiltless, close thy wearied eyes in peace,
As innocent, *smile* at the simple world,
Its gilded *nothings*, and its painted *cheats*,
Whilst angels waft thee to immortal bliss.

A MORNING THOUGHT,

Addressed to one who lived without God.

ATTEND, my friend, let early birds inspire
Thy grov'ling mind with pure celestial fire.
They from their temp'rate rest awake and pay
Their thankful anthems for the new-born day.
See where the tuneful lark is mounted high,
And, poet-like, salutes the eastern sky!
He warbles through the fragrant air his lays,
And seems the beauty of the morn to praise.
But man, more void of gratitude, awakes,
And gives no thanks for the sweet rest he takes;
Looks on the glorious sun's new-kindled flame,
Without one thought of him from whom it came.
The wretch unhallowed does the day begin,
Shakes off his sleep, but shakes not off his sin.

AN EVENING THOUGHT.

MINUTES and mercies multiplied,
Make up another day;
Minutes flow fast, but mercies flow
More fast, more sure than they!

THE

UNIVERSALIST'S MISCELLANY

FOR DECEMBER, 1800.

A READER's REMARKS

ON

MR. FULLER'S FOURTH LETTER.

SIR,

AS one of the Readers to whom Mr. Fuller has to frequently appealed, I have already presumed to give in the result of my perusal and consideration of that gentleman's Third Letter. What, with your permission, I would remark upon, is the reasoning contained in his now Fourth.

1. Mr. Fuller would have his Readers consider "all those passages of Scripture which describe the future states of men in contrast," as so many valid proofs of the strict eternity of hell torments, by which I understand that every wicked man will for ever live, and be for ever in torment, without any end, or any abatement.

But I cannot perceive how this argument from contrast can possibly conclude any thing with certainty. I take contrast to be, in its own nature, indefinite and uncertain. Things very small may be contrasted with things very large: day, throughout the year, may, in this climate, be compared with night; but that contrast will not prove that, through the year, day and night are, in this climate, equal. And, in like manner, punishment may be contrasted with reward; the happiness bestowed on holiness, with the misery consequent upon vice; yet, I think, such contrast affords no solid proof that a wicked man shall be miserable for exactly so long a period as a good man shall be happy.

The whole building of texts which Mr. F. has here erected must therefore fall, because the foundation rests upon the sand.

II. Mr. F. in the next place, desires his readers to receive "all those passages of Scripture which speak of the duration of future punishment by the terms everlasting, eternal, for ever, and for ever and ever," as conclusive in favour of the doctrine of the eternity of hell torments, in the sense in which he understands that expression.

But this second argument cannot possibly be admitted as at all conclusive, until Mr. F. shall have clearly demonstrated that the specified terms are invariably used in Scripture in that sense in which Mr. F. would have his readers take them.

Such a demonstration I hold to be impossible, and therefore reject Mr. F.'s argument as altogether inconclusive. And it appears to me that any person must entertain the same opinion, after an attentive consideration of the following passages of Scripture: Gen. xvii. 8. Num. x. 8. Gen. xlix. 26. Hab. iii. 6. 1 Sam. iii. 13. Exod. xxi. 6. Num. xxiv. 20. Deut. xiii. 16. Jude, 6, 7. Ps. xc. 2. Isaiah, xxvi. 4. Deut. xxxiii. 27. Whoever will be at the pains attentively to consider the terms everlasting, eternal, &c. which occur in these passages, will find that not the arbitrary affirmation of Mr. Fuller, or of any other man, but the nature of the object or event to which they are applied, must determine the extent of their signification.

I cannot, therefore, admit that this second argument concludes with certainty concerning the matter in dispute.

III. Mr. Fuller's next step is, for the purpose of inducing us, his Readers, to consider "All those passages of Scripture which express the duration of future punishment by implication, or by forms of speech which imply the doctrine in question," as conclusive in favour of the eternity of future punishment, in that sense in which he asserts it.

But if it is disputed whether there are any plain express declarations in the Scriptures of that absolute eternity of hell torments for every human being who dies in his sins, which Mr. F. teaches and preaches, much less will any argument from implication, so dependent upon the mere fancy of the expositor, be, by any means, admitted as of the least solidity.

Shall I briefly run through Mr. F.'s enumeration of texts in support of this argument by implication? He who shall compare John, xvii. 9. with ver. 20 and 21 of the same chapter, will see a proof of what is above asserted respecting the fancifulness of such an argument as this by implication, and at the same time an instance either of oversight in Mr. F. or of want of skill in Hebrew idiom. For my own part, Mr. Editor, I should as soon deduce, by implication, the absolute eternity of hell torments from these words; "God is the saviour of all men, especially of those that believe," as from John, xvii. 9.

Matt. xii. 31, 32. proves the certainty of punishment to the person who should blaspheme the holy spirit, but says not that such person shall be eternally tormented. Mark, iii. 29. is a repetition of the same.

How 1 John, v. 16. which asserts that there is a sin unto DEATH, proves that the sinner shall have eternal LIFE in hell torments, is, surely, not easy of comprehension.

Heb. vi. 6. has reference to the present world and state, and implies nothing but that there will be another world and state, but saith not one word about their duration. If Heb. x. 26, 27, prove any thing in favour of Mr. F. it must be by taking it for granted that the fiery indignation there spoken of as DEVOURING, means, by implication, that it shall NOT devour them, but leave them UNdevoured in everlasting misery.

Luke, ix. 25. mentions the folly any man would be guilty of who, to gain the whole world, should lose himself, or be cast away; but how that implies that such a man shall FIND himself for ever in hell torments, must be left to Mr. Fuller to determine.

Mat. xxvi. 24. contains a proverbial saying, which cannot be admitted, to determine any thing with certainty. Mark, ix. 43—48. teaches us that the instruments of punishment are never wanting to God, and can never be escaped by man; but implies not that a wicked man shall be kept for ever in existence, to be the subject of their tormenting operations. Luke, xvi. 26. is part of a parable, which, if it can be admitted to prove any thing with certainty, except its moral, only proves that the wicked cannot pass the barrier which separates between their abode and that assigned to the virtuous. In John, iij. 36. it is not said that the wrath of God shall abide on the unbeliever for ever, and that the unbeliever during eternity shall be kept alive for the purpose of sustaining it. John, viii. 21. proves that the enemies of Christ could not follow him whither he was going; but how does that imply that they shall be kept alive to all eternity in the torments of hell? Phil. iii. 19. talks of the END of wicked men, and of DESTRUCTION being their END; which is very curious sort of language if it intended to imply that they shall live *undestructible in endless* misery! And with respect to James, ii. 13. how *judgment without mercy* should imply torments without end, is more than I can tell. It might have made more for Mr. Fuller's doctrine, had the phrase been *judgment without justice*. Indeed, so far as implication goes, this verse is clean contrary to Mr. F. for it saith, "mercy rejoiceth against judgment."

IV. Mr. Fuller would have his Readers esteem "all those passages which intimate that a change of heart and a preparedness for heaven are confined to this present life," as conclusive in favour of the doctrine of the eternal existence of the wicked in endless torments.

Granting Mr. F. all that he asks in this fourth argument, it includes nothing respecting the duration of future punishment. We all know, Mr. Editor, that, to all mankind, after death cometh judgment—that judgment will have respect to what has been done in this life—and, as the world will be judged in righteousness, that proportionate punishment or reward will be assigned to each individual: and as the reward or punishment will be according to the works done in the body, eternal torments, during an eternal existence, cannot, in righteousness, be inflicted on any one. So that, if it be true that the Scriptures assert no change can take place in wicked men, in the state beyond the grave, that cannot, by any means, be admitted as proving Mr. Fuller's doctrine.

Mr. Fuller refers to Prov. i. 24. but ver. 32. which forms part of the context, expressly saith, "The turning away of the simple shall SLAY them, and the prosperity of fools shall DESTROY them." Must we believe that being slain and destroyed means they shall live for ever in endless misery? Luke, xiii. 24——29. it is said, there shall be weeping and gnashing of teeth among those who shall be refused admittance into the happy kingdom of God, but it is not said how long their misery is to last. Surely John, xii. 36. by exhorting men to become children of the light, does not prove that the children of darkness shall suffer torment during eternity! Mat. xxv. 5——13. proves the uncertainty of Christ's second coming, and that those who are not virtuous when they die, shall not be admitted at the resurrection into the happy kingdom of God; but it does not prove that those who are excluded, shall live for ever in hell torments. 2 Cor. vi. 1, 2. saith well, that "NOW is the day of salvation," but in no respect determines the nature or duration of future punishment. Heb. iii. 7——16. is quoted; but I ask whether "not entering into the rest of God," proves an eternal existence in everlasting torments? Heb. xii. 15——17. contains a strong argument for care and watchfulness, and cites the example of Esau, who gave up his birth-right for the sake of gratifying his appetite with a savoury dish; but this does not prove either that Esau, or any of those most like him, shall be kept alive to all eternity in the torments of hell. Rev. xxii. 11. I have already remarked upon, and shewn that it is very far indeed from having any thing to do with the eternal existence of wicked men in hell torments.

These arguments, therefore, do not at all satisfy me, Mr. Editor, that the doctrine of the eternity of hell torments, in the sense in which Mr. Fuller holds it, is a doctrine of Scripture. I remain,

Yours, &c.

A READER.

P. S. As the letter above remarked upon contains the main strength of Mr. Fuller, it will not be necessary for me to trouble you farther; since, if Mr. F.'s Readers are not convinced by what is strongest, they will hardly yield their assent to what is weakest in the argument; I therefore subjoin the following.

Granting to Mr. F. that עולם answers to αιων, and that the latter is compounded of αει and ων, and may be rendered into English by "always being," is not the English term of general application? Must not, therefore, the meaning depend upon the nature of the event, or object, to which it is applied?

That this must be the case with αιων I desire no better authority and testimony, merely human, than Aristotle, and no more of his than Mr. F. has quoted. From him we learn, that the term in question has the meaning of endless when applied to beings whom "time does not make old." But, says Aristotle, more ancient Greek writers than myself call the time of each person's life his αιων. Why? Is it to affirm that time endless? No, truly; but *because, according to the laws of nature, nothing reflecting any man can exist out of the limits of his*

life. This, I admit, is conclusive; but the conclusion entirely overthrows the argument Mr. F. would found upon the term αιων.

ON THE NEW CREATION,

WITH AN

ANSWER TO THE QUESTIONS OF A SUSSEX FARMER,

PAGE 236.

SIR,

AS fire may be produced by friction; so religious knowledge may be increased by a communication of ideas.

The subject of this letter, which once appeared extremely intricate to me, has been so clearly opened to my mind, and the discovery has afforded me so much real satisfaction, that I cannot resist the impulse I feel to publish my sentiments (with your permission) to the world, through the means of your valuable Miscellany. But, that I may not occupy too much room, I shall proceed immediately to the subject, without farther preliminary observation; and for the same reason, shall give references, rather than long quotations.

I had formerly considered that vision of the new creation, recorded in Rev. xxi. and concluding at the former part of the sixth verse with these remarkable words, "And he said unto me, It is done," was the utmost limits of revelation; but was extremely at a loss how to reconcile with this idea, what follows to the end of the book; till, after the most attentive perusal, and serious consideration of the matter, the difficulty was one day removed, as it were in a moment, by a thought, which flashed immediate conviction on my mind, and placed the whole in a clear and beautiful light before me, and no subsequent considerations have been able to eradicate the impression.

In order to give a connected view of the subject, I shall go back to ch. xix. 11. to the end; where we have a grand description of our Lord Jesus Christ, coming with his saints and angels, to take vengeance on those who had been the oppressors of his church and people, and we are also informed of the consequences that shall attend his coming. We have in ch. xx. first, an account of the binding of Satan for a thousand years; secondly, the beginning and end of the millenial kingdom of Christ, and a blessing pronounced upon those who shall partake of it; thirdly, the loosing of Satan out of his prison, that he may go again into the world, in order to prove those who had, for so long a time, lived happily under the mild and peaceable reign of the Messiah, whether they will remain firm in their allegiance in the hour of temptation: we are also made acquainted with the great success he will meet with in his diabolical attempt; and likewise of the awful destruction, by fire

from heaven, of those who shall league together against Christ and his saints. Fourthly, we are presented with a sublime description of the last and general judgment; when all those who are not "found written in the book of life, shall be cast into the lake of fire."

Mr. Winchester maintains that this earth will be turned into a lake of fire and brimstone, at the conflagration, (2 Peter iii. 7.) and will be the appointed place of punishment for the wicked; and the learned and ingenious Dr. Apthorp, formerly Vicar of this place, was of the same opinion; but his system necessarily led him to consider *that*, as the final state of the globe; whereas Mr. W.'s comprehends the new creation literally understood, after the earth shall have been purified by fire.

In the former part of ch. xxi. St. John relates the most glorious vision with which he was favoured, *viz.* the new creation; the happy consequences attending which, are related in the 4th verse. Ver. 5. "He that sat upon the throne said, behold I make all things new!" and then commanded the apostle to write down what he had heard, as well worthy of belief. Ver 6. "*And he said unto me, it is done.*" The whole revelation of God, respecting man, is here finished, and we see a chain of events following each other, in the most exact order and regularity. The vision, being thus ended, Jesus Christ next asserts the divinity of his character in the same words, as at the beginning of the book; and then promises the free communications of his spirit to those that thirst after righteousness. Our Blessed Lord, before he parts from his *beloved disciple*, takes occasion to excite our obedience, by the most glorious promises on the one hand, and the most awful threatenings on the other. The 6th and 7th verses deserve our utmost attention, as they relate to subjects of the highest importance to us. "He that overcometh shall inherit all things." What animating encouragement is this to persevere in the paths of holiness, and to resist the solicitations of sin! "Shall inherit all things!" be a partaker of the grace of God in this life—of the first resurrection, and of the blessings of the millenium, and, finally, of eternal glory in the kingdom of heaven; and it is added, "I will be his God, and he shall be my son."

The denunciation in the 7th verse is most awful indeed, and well calculated to work upon our fears, if we did but receive it as the word of God, and were seriously concerned for the welfare of our souls. One of the angels which had the seven vials comes to the apostle, and carries him (ver. 9) in spirit to the top of a high mountain, where the holy city, which he had seen in his former vision coming down from God out of heaven, is again represented to him, and a particular description of it is given, from the 11th verse to the end of the chapter. Much has been written to illustrate the meaning of these metaphorical expressions used by St. John in describing the city; but it is not my intention to enter upon that subject now. I shall therefore keep on to the 24th verse, and endeavour to answer a Sussex Farmer's Questions, proposed p. 336 of your Miscellany, and which, I believe, has not been yet noticed.

The first circumstance that led him into a difficulty concerning this portion of Scripture, seems to have been this, that he considered all that

which follows the vision of the new creation, as relating to the earth in its renewed state; but I am of opinion that, upon a reconsideration of the subject, he will find his mistake, and perceive that it relates to Jerusalem which is above, (Gal. iv. 26.) and which the apostle had been informed, by a vision, should descend from heaven, when Christ shall come to renew the face of the earth.

I should be glad, Mr. Editor, to know from you, or some of your correspondents skilled in the Greek language, whether it would be doing any violence to the text, to read the former part of the 24th verse thus: *And them of the nations which are saved*, instead of *And the nations of them which are saved*. Many instances might be produced from the common translation, of a departure from grammatical precision, by the transposition of words; but I shall mention only one, which occurs in Mat. iii. 5. "Then went out to him Jerusalem," &c. Now, I apprehend, that the idiom of our language requires that it should be read, "Then Jerusalem and all Judea, and all the region round about Jordan, went out to him," &c. If the above alteration may fairly be admitted, without violence to the sacred text, "a Sussex Farmer's" two first questions will be satisfactorily answered. In this view of the subject, "them of the nations which are saved," &c. appears to denote the same persons who had been redeemed "out of every kindred, and tongue, and people and nation," ch. v. 9.; and the kings of the earth will include all virtuous princes who have ever reigned; and the glory and honour which they will bring into the city, will consist of their virtuous subjects; the state or period of their existence will be from the creation to the general judgment; and their subjects comprehend the mass of the people in all ages. The gates of the city standing always open, (ver. 25.) may be expressive of the perfect security of that state of happiness, into which the righteous shall enter; or it may further denote that an entrance shall always be open to any in whom the love of sin shall have been destroyed by the torments of the burning lake, and whose past transgressions shall be covered by the perfect righteousness of the dear redeemer, and their names registered in the Lamb's book of life.

In answer to his third question, I believe that the "characters, or persons bearing that character," mentioned in the 27th verse, will not be found at all after the new creation, but are the same persons who were cast into the lake of fire at the general judgment; while those whose names were found written in the Lamb's book of life, ascended with their dear Lord and glorified Redeemer, to inhabit the heavenly Jerusalem, and will descend with him again when he shall "make all things new," and to wipe away all tears from the eyes of those who had been in torment and affliction. This verse also holds out to us what characters shall NOT enter into the New Jerusalem, and therefore becomes a stimulative to virtue; but will lose much, if not the whole, of its force, if supposed to relate to a period and state of existence of which we can have no rational conception. If we understand (in the succeeding part of the vision, ch. xx.) by the "river of water of life," the influencing graces of the spirit; and by "the leaves of the tree,

which were for the healing of the nations," the doctrines of Christianity, we may see the application of the figure to the present state of the world; but the propriety of its application is not so apparent, if understood to relate to a period after the renovation of the earth. The apostle goes on to describe, in glowing colours, the perfect and complete happiness of the heavenly Jerusalem; but I think the 14th and 15th verses put it beyond all doubt that Jesus Christ, or the angel in his name, is speaking of a period anterior to the new creation.

Thus, Sir, I have endeavoured, as brief as I can, and with the utmost diffidence, to state my sentiments on this interesting portion of the Scriptures. I trust I have not been led to it by a love of novelty, but from a desire of contributing my mite towards the better understanding of what, as far as my reading has gone, seems to have been very unsatisfactorily explained. If I have fallen into any material errors, I shall thank you or any of your friendly correspondents to set me right, and remain,

Your humble servant,

CROYDON. J. H.

JONAH AND THE WHALE.

SIR,

IMAGINE not, from my title, that I am about to tread the path of those expositors (and many such there be) who, like the ancient priests of Ceres, Cybele, or Bacchus, think no religion worth keeping that is not chiefly composed of MYSTERY, while every man who knows his own spiritual wants, ardently searches after the truths of REVELATION; I have only to relate an idea conveyed by the Jewish Rabbies concerning Jonah and the fish, and leave it for your readers to smile at.

"The whale (say they) having swallowed Jonah, took him into the Red Sea, and, the fish's eyes serving as windows for the prophet, it shewed him the very spot where the Jews crossed over dry-shod!!!!"

This conceit is next to be justified. It may be remarked, that Jonah says, that the WEEDS were about his head; now the Red Sea, in the Hebrew language, being called THE WEEDY SEA,—they say it should be understood that this SEA was about his head!

Astonishing! that those men "to whom were delivered the oracles of God," should thus trifle with the precious deposit!

B.

AN ADDRESS

TO

IMMORAL MEN AND PRACTICAL UNBELIEVERS.

UNTHINKING MEN,

PERMIT one whose heart's desire and prayer to God for you is, that you may be saved, to address you concerning the things which relate to God and your souls, to remonstrate with you on your unrighteous courses, and to place before you the dreadful consequences of continuing in sin.

God hath made you more excellent than the beasts of the field—endowed you with rationality and moral consciousness—formed you capable of knowing his name, of enjoying his love, and of doing his will—of attaining elevated sentiments, exalted virtues, and substantial happiness—of ascending high in the scale of being, and of rendering yourselves a blessing to your kind. But how have you debased yourselves by your follies and crimes! Whilst you wallow in sensuality and vice, do not you sink yourselves to a level with the beasts that perish, by seeking happiness in mere animal gratifications, and neglecting every means of rational enjoyment? Which of the beasts ever blasphemed its maker, acted contrary to the instinct it is endowed with, or debased itself by acting contrary to the laws of nature? But have not your tongues, which were formed to be the glory of your frame, to praise your Creator, been frequently employed in giving vent to blasphemous, impious, and lewd conversation? Have not you acted contrary to reason by indulging in intemperance, drunkenness, debauchery, and every species of immorality? Are not you continually violating the laws of nature by departing from the rule of rectitude and eternal order? Have not you, then, degraded yourselves below the beasts of the field? O consider the dignity of your nature, and act worthy the character of MEN, of rational beings. It will be in vain for you to boast of your dignity as men, to exult in your consequence as lords of the creation, to pride yourselves in exterior circumstances, if you be all the time the slaves of vice, the servants of sin; rather lament your fall, bemoan your degradation, and repent of your crimes.

You profess to believe in God; but what rational man can think your profession sincere, while you LIVE as if there was no God? If you believe there is a God, why do you not fear him, trust in him, love him, and obey him? If there be God, he must delight in virtue, and nothing but what he delights in can be happy; he must be just, the punisher of sin, and the rewarder of good works. How can you question this? How can you believe in God, and at the same time blaspheme his name, despise his authority, trample upon his laws, prove yourselves his enemies by wicked works? No, it is evident by your conduct, whatever

you may say, that you do not seriously believe in God; for if you did, you would obey him, you would not dare to set him at defiance, and expose yourselves to his terrible displeasure. You talk of atheists—YOU are the worst of atheists, while you so greatly dishonour the name of that God in whom you profess to believe. I solemnly appeal to your consciences, in your moments of serious reflection, if this be not the case.

And you call yourselves Christians too! What! dishonest——blaspheming——lewd——sensual——covetous——cruel——bloody-minded Christians! No, this cannot be! it is a contradiction in terms.——Christians have the spirit of Jesus Christ; they are called to walk as he walked, to be in the world as he was in the world, who spent his life in obedience to the will of God, in going about doing good. Wherein do you resemble Jesus Christ? What is there in your spirit and conduct which resembles his spirit and conduct? Is there any thing you are more UNLIKE than Jesus Christ? How, then, can you be Christians? When did Christ discover that he was influenced by pride, or envy, or hatred, or rancour, or malevolence, or covetousnesness, or cruelty, or want of love to God and man, or any other evil principle? But are not these the principles which influence and govern your minds?——Wherein did Christ ever manifest that worldly spirit and disregard to the happiness of others, which you manifest? When was he the subject of those vices in which you live? Ask your consciences, wherein you bear the likeness of Jesus Christ? Your consciences must tell you, if you attend to the inward monitor, that, while you are professed Christians and practical infidels, while you say you believe the gospel, and violate all its precepts—while you call Christ Lord, and do not those things which he hath commanded—you have neither part nor lot in the matter. Can you suppose, Christ will own you for his servants in the great day of his coming? You who have proclaimed by your conduct that you will not have him to reign over you? You who have scandalized his name, brought Christianity into disrepute in the world, and promoted open infidelity, by your unchristian spirit, licentious lives, and immoral conduct? No, expect to hear him say, "Depart from me, ye workers of iniquity....These mine enemies, who would not that I should reign over them, bring hither, and slay them before me." Christ came not to be the minister of sin, but to put it away by the sacrifice of himself: and if you be determined to retain it, you must be destroyed from his presence. It is in vain for you to talk about Christ and salvation so long as you are practically rejecting the saviour, and neglecting the great salvation. Oh! consider the value of the blessings which you are despising, the privileges which you are neglecting, and the dreadful penalties you must incur, if you continue in a state of impenitency and rebellion against the Most High.

Infatuated men! you profess to know that there is a God, and that you are his creatures, that he governs the world, and that you are accountable to him. How dare you then despise the authority of the Supreme Being, whose power ye cannot resist, whose terrors are sufficient to

make the stoutest heart tremble? Are you not afraid to hold up arms of rebellion against the Almighty, by your ungodly deeds to expose yourselves to his fearful indignation? Know that, sooner or later, your stout hearts must relent, your stubborn knees bow, your obdurate minds be filled with shame and remorse, your souls be humbled in the dust at his footstool. You cannot stand against his omnipotent arm when stretched out to execute his tremendous judgments upon you. If you will not bow to the sceptre of mercy extended towards you in the gospel of his son, he will hereafter subdue you by the displays of his wrath, and his fiery indignation, which shall devour the adversaries. As you must hereafter bow before him, and submit to his authority, and as you never can be happy while you continue in opposition to him, why not submit NOW, and take his easy yoke upon you? Can you be happy too soon? The contest you are engaged in with your Maker is altogether hopeless. Who shall set the thorns and briars against him in battle? he would pass through them, he would burn them together.

Can you be so weak and ignorant as to suppose, that the God of truth and holiness will always suffer you to go on in rebellion, departing from rectitude and order, debasing those powers which he hath endowed you with for his own glory, disturbing the peace of others by your crimes, and rendering yourselves a foul blot on the fair face of his creation, without punishing you? As sin is that abominable thing which his soul hateth, he will pursue it with all the terrors of his wrath, until it be exterminated from among his works. If you will continue to cherish it in your bosoms, and entwine it about your souls, his wrath will drink up your spirits, his terrors overwhelm you, his indignation transfix your souls with tribulation and anguish in the lake of fire. Would any good government, after remonstrances, threatenings, and overtures of mercy had been used towards incendiaries without any good effect, suffer them still to go on infesting the country, interrupting the happiness of the friends of peace and good order, spreading the seeds of misery by their conduct and example? Surely not. It would punish such incorrigible rebels, that peace and order might be restored, and rebellion no more lift up its head. And shall not the wise, righteous, Almighty Governor of the universe punish you who are acting the part of incendiaries in his dominions, by your disaffection to his government, violation of his laws, and pernicious example? Yes, surely he will reward you according to your works, that order and harmony may be restored in the rational creation, that his authority may be universally respected, and that all his works may praise him. Would any judicious and affectionate parent suffer his offspring to waste his property in scenes of riot, to disgrace his family by their crimes, to debase and ruin themselves by their licentious conduct, with impunity? Surely, he would not: on the contrary, however painful to his feelings, he would, so far as his power and authority extended, certainly punish them—not from a malevolent or revengeful disposition, but that he might thereby promote the welfare of his family, by bringing the rebellious to a sense of their folly, and effecting their reformation. And can you think

God, whose offspring you are, will suffer you to consume the blessings which he hath endowed you with, upon your lusts, to disgrace human nature by your crimes, and ruin yourselves by your evil courses, without calling you to a strict account, and inflicting such a punishment upon you as shall bring you to a sense of your madness and folly? He will certainly make you feel what an evil and bitter thing it is to sin against him.

Deceive not yourselves by saying, that, because God is infinitely good and merciful, therefore he will not punish you for your sins: for his goodness and mercy, as well as his justice, require that those who will not be reclaimed by the lenient means which he now adopts for their recovery, should be subjected to the tremendous discipline of the lake of fire. If the subjects of a good government were so ignorant and infatuated as to resolve on proceeding in such a line of conduct as could produce nothing but misery to themselves and others, would it not be an act of goodness and compassion for the government to take notice of their conduct, and bring them under such discipline, however painful it might be, as would remove their ignorance, and cure them of their infatuation? And shall not the righteous Governor of the world act in a similar manner?

You vainly imagine that the crooked paths of iniquity will lead you to pleasure and happiness, though your own experience and observation ought to teach you the contrary. Walking in this vain imagination, you roll sin as a sweet morsel under your tongues, and thereby debase the noble faculties you possess, drive peace far from you, and disqualify yourselves for spiritual improvement and substantial enjoyment.

God formed you for his own pleasure, that you might be made completely happy in the enjoyment of him, and that you might glorify his name; but how can he take pleasure in you while you are despising his authority, disregarding his name and his commands, and making yourselves loathsome by your immoral and impious practices? How can you be happy while at enmity with God, the only source of felicity? You cannot glorify him so long as you remain his enemies by wicked works. If, therefore, gentle methods can effect no change in you, the love of God will require that he should inflict such punishment upon you, however long and painful it may be, as will cure your ignorance and infatuation, which would for ever prevent your answering the end for which you were created. A tender parent does not omit punishing his rebellious offspring because he loves them; on the contrary, he punishes them, not from cruelty, but from kindness: it would shew a want of love, if he did not punish them, when gentle methods are found ineffectual to their reformation: so the Father of spirits will punish his offending creatures, not because his goodness to them hath ceased, but because it would be inconsistent with his goodness to remit their punishment.

Say not, "There is no proportion between the sins of this short life and the punishment of a future state; and therefore there is nothing to fear, as God is too righteous to inflict unjust punishment." God is certainly too righteous to inflict unjust punishment; but he is, at the

same time, too just to let obstinate offenders go unpunished; and what he hath threatened is punishment proportioned to every man's evil deeds; consequently right reason must acknowledge the propriety and strict justice approve the infliction thereof. Harbour not the thought that your state can be no worse than it already is; that, being already exposed to the wrath to come, however you may add to your offences, you can only be exposed thereto; for as that wrath will be measured out to you according to the number and magnitude of your sins, few or many stripes, as you are more or less criminal; so, by every addition you make to your already accumulated guilt, you are heaping up wrath against the day of wrath, and preparing for yourselves a longer duration of torment and misery hereafter.

The more inveterate any disease is, the longer and the more painful must be the operations by which it is eradicated: sin, like a disease, will continue to take deeper root, and become more inveterate in you, so long as you continue in the love and practice thereof; consequently, the longer you continue in sin, and the more you become habituated thereto, the longer and the more dreadful must your sufferings hereafter be.

Consider how dreadful the wrath to come will be. Under the weight of your sins, your consciences penetrated with guilt, your souls filled with the wrath of God, to be banished from the Saviour, whom ye now despise, and the blessedness of the saints, because you have preferred the pleasures of sin;—to be cast into the lake burning with fire and brimstone, there to remain in the deepest tribulation and anguish, without the least alleviation of your pains, for a period, the duration of which is concealed from man;—to terminate your mad career of vice and folly in devouring flames. Can you think of this, and not stand appalled!

If God was unjust, cruel, or selfish—if he required any thing of you which was not for your good—if he did not love you, and desire your happiness, you might have some pretext for your enmity and rebellion; but when you consider that he is your Creator and Preserver—that he is daily loading you with blessings—that he has prohibited nothing but what would be injurious to you—that every thing which he has required of you is for your good—that he continues to love you, notwithstanding all your provocations—that, viewing you in your state of sin and wretchedness, he gave his son to die for you, and offers you salvation freely in the gospel—that every part of his conduct toward you hath been the effect of pure benevolence, and hath had your happiness for its object—I say, when you consider all these things, how can you help feeling the baseness of your ingratitude, and being penetrated with contrition for your sins? Why will you still despise the riches of his goodness and compassion, and dare his awful displeasure? Why will you, with salvation sounding in your ears, and the threatenings of damnation before your eyes, rush heedlessly on, until you find yourselves in the abyss of misery? Then you may call, and he will not answer, you may seek him early, but he will not be found of you. Then you must inevitably reap the fruit of your doings. Therefore "Seek the Lord while he may be found, call upon him while he is yet near,

let the wicked forsake his way, and the unrighteous man his thoughts, let him return unto the Lord, and he will have mercy upon him, to our God, for he will abundantly pardon. I pray God that this may be the case with every one who reads this Address.

R. WRIGHT.

REPLY TO THE VINDICATION

OF THE

LETTERS FROM THE WORLD OF SPIRITS.

TO MR. S. WHITCHURCH, BATH.

DEAR SIR,

IN perusing your vindication of the Letters from the World of Spirits, in the last number of this valuable work, I was, I confess, not a little astonished to find some *trifling objections* substituted instead of *sound argument:* objections in reality more calculated to amuse the reader in his retired moments, than to inform his understanding in scriptural truth. However specious this mode of arguing may appear to a superficial observer, I am well convinced, *reason*, that *peculiar* and *distinguishing* characteristic of the human species, possesses that decomposing or analytical power of separating truth from error, however artfully or skilfully they may be interwoven together. When once this process of ratiocination commences, error must inevitably vanish, like a pyramid of snow under the solar influence. Empty declamation may indeed arrest the attention of the weak and ignorant, while, on the other hand, the more *intelligent* are to be wrought upon by *reason* and *argument alone*.

You inform us, in the first place, that you did not think your letters "so repugnant to the letter of Scripture, as to become the subject of critical animadversion," for it was only a fanciful performance." And yet it seems strange, that you should prostitute so much of your time in defending so *fanciful* a *performance*, by endeavouring to make it appear in a rational point of view.

And here I must own the justness of your charge, *viz.* that I had claimed the victory before my opponent had notice of the commencement of hostilities. I ask your forgiveness for so doing; at the same time hope the former part of my letter will prove I did not do it out of *ostentation*; therefore you may rest assured, when you *produce argument*, if I cannot answer it, I will own its power.

In the second place, you acknowledge that your letters contain sentiments somewhat similar to those which I have described, *viz.* "That disembodied spirits are not altogether unmindful of their friends in the body." But the manner in which I have worded your sentiment seems not to please you. Let your own words determine whether I have not done you justice.——"*Permitted as we* (disembodied spirits)

*are, to visit our old habitations, and to hover about our old friends**." But let me ask you what design the Deity could have in giving *departed spirits* a view of the frailties of their relatives in this world? Certainly to be witness of their innumerable transgressions, their various trials and difficulties, could never have a tendency to encrease their happiness.—On the other hand, if they are beings capable of being affected by the misconduct of their friends, their happiness must, in some degree, be decreased. To make your hypothesis appear *plausible*, you next give a very energetic account of the powers of the human mind in this world. This I very readily admit. But when you assert that we are permitted, after we depart this life, to reconnoitre in this world, I doubt your argumentation.

Your singular mode of rejecting the evidence of Solomon on account of his being a libidinous character, cannot fail of attracting the attention of every individual who has the least respect for oriental literature, as the same objection might be stated against the book of Psalms. David did not only commit adultery, but murder also; and yet every Christian admits them to be of divine authority. This book of Ecclesiastes was written by Solomon purposely to shew the vanity of all earthly enjoyments, and to direct our pursuits to future objects; which appears clear by his conclusion of this book, where he says, "Fear God and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Is this the language of a man in the flesh? Impossible! Again, our Saviour calls him *great*, when he says, "A greater than Solomon is here;" which evidently implies he was great, otherwise the degree of *comparison* could not be formed: and yet a frail mortal dares step forward to dispute his greatness. Dear Sir, let me recommend you to read your Bible with more attention. You assert also that Solomon's account of the state of the dead is exceedingly gloomy and melancholy, and the reason which you give is truly excentric. Solomon, you inform me, makes scarce any difference between the human species and the brute creation, except that the spirit of the one goeth upward, and the spirit of the other downward.—What other distinction is wanting? This is sufficient to satisfy any *rational man* that Solomon believed in a *future state*.

The promise of our Saviour to the thief on the cross you reverence, and admit a state of happiness and misery may be deducible therefrom; if this be your opinion, let me ask you what idea you can form of a *state* without a *place*? For my part, I can form none. With respect to a place of slumberous inactivity, it entirely originates with yourself.

Again, you own the propriety of my remarks on Heb. i. 14. together with the justness of my reasoning on Mark, xii. 25. and on Luke, xx. 35, 36. but these must admit of more latitude.—And for what reason? Because if they do not, your fanciful notion will be

* See Page 347.

overthrown? I fear this is the case; for you have produced no argument to prove your assertions. And pray, on what foundation does your hypothesis stand? on the Scriptures? Not a *single passage* have you produced to defend it; but should you be disposed to write again, I shall thank you to *produce some*.

You now notice the parable of Dives and Lazarus, and observe, "If it be supposed to have a literal meaning, it certainly not only favours the locality both of heaven and hell, but the *eternity of suffering*." The parable says not a word about heaven; but Christ simply represents a case which took place in hell—*hades*, or the invisible world—the receptacle for both *good* and *bad spirits* till the day of judgment. But before we proceed, let us enquire into the nature and design of a parable: an eminent author defines it to be thus, *viz.* "To compare things together, to form a parallel or similitude of them with other things*." Let us take this idea to the parable in question. Our Saviour says, There was a certain rich man, and there was a certain poor man; and, we are informed, these both died: he then gives us an account of what took place in the other world. This parable Christ uses to illustrate the following grand end, *viz.* That there was a sufficiency in divine revelation for the salvation of men—that no other means would be afforded them in this life—and that those who neglected it would immediately after they left this world, go into a *state of conscious misery*, while those who obeyed it, would go into a *state of conscious happiness*. And in thus understanding it I can see no absurdities.

And now, Sir, to conclude, let me entreat you, should you answer this, to come to the subject, and prove, by fair arguments, that the passages I have produced neither favour my system nor discountenance your hypothesis. And for the present I leave the above to your and the reader's consideration, and hope you will pardon the freeness of my remarks, as I can assure you I still remain,

Yours in the bonds of peace,

W. STEVENS.

* Calmet on the word.

REMARKS

ON

MR. FULLER'S ARGUMENTS.

SIR,

WILL you permit a correspondent, who trusts he is neither actuated by a spirit of controversy, nor a desire of offering the incense of flattery upon the altar of adulation to yourself, nor yet to "set down ought in malice" against Mr. Fuller, to offer a few miscellaneous remarks upon the controversy between you? I am equally acquainted with Mr. F. as with yourself, and know nothing of either, but what I have learnt from your respective writings: from them I understand that Mr. F. is a dissenting minister, and, from my ignorance of his general conduct, I have a right to believe, (and sincerely hope I am right in that belief,) that he is eminent for piety and virtue, and most earnestly do I pray that the work of the Lord may prosper in his hands, and that he may hereafter meet multitudes in the regions of bliss, who had been led to the consideration and practice of virtue, by his ministry—But in the controversy respecting limited or unlimited punishment in a future state it cannot have escaped the observation of impartial readers that, instead of following that example of candour and humility, of moderation and Christian charity, which your letters exhibit, he has been betrayed, (perhaps from natural warmth of temper) into illiberal expressions, uncharitable censures, and ungentlemanlike behaviour. Instead of endeavouring to reconcile contradictory passages of Scripture, by shewing how the whole may be understood consistently and in unison with the known attributes of God, he has had recourse to the usual method of invalidating one part of the Scripture, by opposing another part to it, and seems more desirous of contending for what God has *a right* to do, than what he has declared is his intention of doing.

It will not be disputed that God had an uncontrolable right to have left all mankind to suffer the consequences of Adam's transgression, that he was under no obligation to provide a remedy for the recovery of his fallen and rebellious creatures; but having done so from the goodness and benignity of his nature, I apprehend that we are much more concerned to enquire what he has graciously been pleased to declare is his intention of doing, than what he had an absolute right to have done, previous to, or independant of, those precious promises made in our favour.—The Calvinist believes that those promises were made only to the elect, *i. e.* to a determinate number of persons, and the rest left to perish; but how they can reconcile this doctrine with those many absolute promises of universal redemption, I know not. With respect to future punishment, they agree indeed, that the same erms are used in Scripture to express the duration both of happiness and misery; and if the latter be not properly eternal, the believer has no

security for the eternity of the former. But, I apprehend, this conclusion is erroneous for the following reasons.---Our Lord said to his disciples, John xiv. 19. "Because I live, ye shall live also;" and in other places it is said of believers, that they shall *reign* with Christ for ever and ever. Now I believe Jesus Christ to be very God, and consequently will exist from necessity of nature; and as the believer's existence thus centres in the existence of Christ, the perpetuity of happiness may safely be relied upon; not indeed from the strength of the term made use of to express it, but from the certainty of every believer's union with Jesus Christ their head. With respect to impenitent sinners, the case is widely different, and the Scriptures abound with the most awful threatenings against them, which will most assuredly be executed. But the Almighty God has both wisdom and power to make those punishments subservient to his *grand design* of "reconciling *all things* in the person of Jesus Christ." The Calvinists have been forced to acknowledge that the word translated eternal, everlasting, for ever, &c. must be frequently understood in a limited sense, consequently is a word of equivocal signification, the true meaning of which can only be known from the nature of the subject to which it is applied. Its true meaning has, I think, been proved to be absolutely eternal, when applied to the happiness of the blessed; many more passages might be produced in support of it, but I omit quoting them to avoid tediousness, and because they must be familiar to the readers of your Miscellany; but to understand the word in the same absolute sense, when applied to future punishment, makes void many of the promises of God, which his faithfulness will not allow of; it sets the Scriptures at variance with the divine attributes, and represents the *God of love* as a cruel and implacable being, dealing out *infinite wrath* upon *finite offenders*.

It is to little purpose to argue about the number of times the word is made use of, either in one case or the other; for unless Mr. F. or his friends, can prove the necessity of endless punishment, or shew its absolute certainty, from its connection with some cause which is necessarily of endless duration, it matters not whether the word be used five times only, or five hundred, because it will always have the same meaning when applied to the same subject. Mr. Fuller has expatiated upon the evil tendency of the Universal doctrine in a moral point of view; but I ask, Does not the present state of the world exhibit a lamentable proof of the inefficacy of the doctrine of endless misery, to produce moral obedience, even in those who have been brought up in the formal belief of it? Amicus, in No. XLIII. p. 270. makes the following observations—"Vice gains the ascendency over the human mind, not all at once, but by degrees. And it is the firm opinion of the writer of these lines, that Universalism and Socinianism are steps which lead to Libertinism and Deism. Thus much, however, I do know, that some zealots for Universalism have been and now are libertines." What, in the name of wonder, does this prove, Sir? Even that some, who had made open profession of the Universal Doctrine, have led immoral lives. But, Sir, is it liberal, is it candid, is it charitable, to condemn a whole society, and brand their tenets with the accusation

of having an evil tendency only because they happen to have some unsound members belonging to them? Is not Amicus acquainted with any of his own persuasions, who have disgraced religion by their immoral lives? If such an illiberal inference may be drawn from such a circumstance, every society of Christians may be charged with propagating principles subversive of morality, and every system of religion be saddled with the imputation of having an evil tendency.

Whether the Universal Doctrine, properly understood, or the tenets of Calvinism, which maintains sentiments so inconsistent with the known attributes of God, be most calculated to produce Libertinism and Deism, I leave the impartial and intelligent reader to judge; nor shall I make any remarks on his disingenuous association of Universalism with Socinianism.

He goes on to say, "I knew one at least, who was a zealous Universalist, but has gone through the foregoing gradations, and at this time glories in his superior knowledge, and openly professes himself a Deist." And is this peculiar to Universalism? I trust not. If, in this age of infidelity, Amicus has never met with an instance of the kind, out of the Universalist connection, he must, I apprehend, have had but little intercourse with the world; but if such instances are to be found in other societies of Christians, (Mr. Fuller and Amicus not excepted,) it will appear very evident from what principle they bring this charge against Universalism. I knew a person in this place, who had received a liberal education, and at one time was in possession of considerable property, which he dissipated in vice and folly, and finally ended a very long life in the poor-house. This man, who was a most notorious reprobate, professed to believe the doctrine of absolute and unconditional predestination. I could also mention another, nearly as great a reprobate as the former, who, when some one remonstrated with him on his sad course of life, said he had not yet been *called*; that he waited for the "still small voice," but, awful to relate, was taken out of the world without being permitted to hear it. And I have it in my power, Sir, to produce a case in point, in the instance of a first cousin of mine, who had been educated in the principles of the established church. We had not seen each other for several years, when meeting together a few years back, our conversation turned upon the subject of religion, and to my great astonishment, I found that he had renounced Christianity, and openly professed himself a Deist. His strongest objections to the Christian religion evidently arose from the doctrine of endless misery, which he ridiculed as the contrivance of artful men to impose upon the ignorant, and for political purposes. He argued upon the impossibility of a *finite* creature committing such offences, either in number or degree, as to merit *infinite* punishment; he manifested very exalted ideas of the greatness of God, but absurdly contended that it was beneath his dignity to take cognizance of human actions. He allowed that Jesus Christ was the best *man* that ever lived, but considered all that part of his history which relates his miracles, resurrection and ascension, as nothing more than the work of crafty men, who were endeavouring to establish a new religion

in the world. Though his arguments made no impression on my faith in the divine origin of the Scriptures, yet the inconsistency which he pointed out between the attributes of God and the notion of endless misery, led me to a diligent inquiry into the subject, the result of which was, that I could by no means satisfy my mind concerning it; and after the most careful investigation, I was obliged to say with Abraham of old, "shall not the judge of all the earth do right?" Here the matter rested till I met with a treatise on the Universal Restoration, which threw so much light on the subject, that I was led to a further consideration of it, and by the help of this key, I have been able to unlock many dark and mysterious passages of Scripture; to reconcile many seeming contradictions, both in the word and providence of God, and my mind has been perfectly satisfied that God is able, and most assuredly will, in the end, accomplish his original design in the creation of mankind. With respect to what Amicus says, p. 268. concerning the decline of Universalism in America, I have not the means of ascertaining the fact, nor of contradicting it from authority, but I can easily believe that some persons of weak minds, and having only a superficial acquaintance with the doctrine, may, through the means of some zealous opposers of it, have been led to renounce what they had been taught to believe was a delusion; and I am persuaded the party would not fail to magnify such an event, in order to bring the doctrine into discredit, and make it be believed, as much as possible, that a general change of sentiment had taken place concerning it.

I lately read, Sir, your Sketch of the late Mr. Winchester's Life, and likewise a publication by the Rev. Mr. Scott, Chaplain to the Lock Hospital, giving some account of the means by which he was brought to embrace the tenets of Calvin, which he had formerly opposed; and I was truly surprised to see what opposite conclusions they arrived at, both using the same means! Mr. Scott in changing his sentiments, has evidently acted from conviction; and though I cannot agree with the tenets which he has adopted, yet I honour him for the integrity of his heart and the purity of his motives, and most heartily wish him all possible success in the work of his ministry. Mr. Winchester too, seems to have an equal claim to the character of integrity of heart and sincerity of intention, and appears to have been alike diligent and solicitous in his search after truth; both used the same means, viz. prayer to God for divine assistance, constant and careful searching into the Scriptures; and I believe them to be equally sincere; yet we find Mr. Scott embracing those tenets which Mr. Winchester had receded from, he having been educated a Calvinist.

Now, Sir, instead of condemning either of these amiable men, who appear to have acted in the integrity of their hearts, I rather conclude that both may have been, by their ministry and writings, eminently useful in the great work of salvation; for I think it highly probable that many have been brought to a saving knowledge of religion through the preaching and writings of Mr. S. who would not have been moved by Mr. W.'s; so on the other side, I suppose it equally probable that many have been led to the like saving knowledge through the means

of Mr. W. who would not have been influenced by Mr. S. Both prayed for the divine teaching of the Holy Spirit to assist their inquiry, and both believed that their prayers were answered, and I do not know that we have any right to dispute it; for, although they disagree in some inferior points, yet we must observe that they perfectly agree in the *grand article* of salvation *only* by Jesus Christ, and they might possibly be permitted to differ in some unessential matters, in order to their more extensive usefulness. I have produced this singular contrast for the purpose of shewing how guarded we ought to be against censuring those who differ from us in religious opinions with respect to things that are mysterious, or not essentially important; and sincerely do I hope that Mr. Fuller and his friends will profit from it, and no more stain the pages of your Miscellany with uncandid and uncharitable epistles. Though they do not consider the admission of their letters as any favour, yet they must allow it to be a proof of your impartiality, which I trust will always be one distinguishing feature of your publication. I grant that it becomes every sincere believer to contend earnestly "for" what he believes to be "the faith," yet let it be done in the spirit of charity and brotherly love; and I cannot help remarking, that I think Amicus might have inflicted a sufficient castigation upon your Hoxton correspondent for any hasty, uncandid, or arrogant expressions which he might have used respecting Mr. Fuller, without all that contemptuous language directed against his youth, which could serve to no purpose but that of irritation; and it brought to my mind, Mr. Editor, the well known history of David and Goliah; but I recollect that the boasting giant was overcome by the stripling youth, and at last slain with his own sword.

I am,

CROYDON. Your most obedient servant,

J. H.

REPLY TO THE LETTER

ON THE

INDEPENDENCE OF CHRISTIAN ASSEMBLIES.

SEE PAGE 390.

SIR,

DESIROUS of pleasing all men for their edification, I come forward once more in your Miscellany to give Mr. A. B. an opportunity of exhibiting a further display of his knowledge and of his critical abilities, by declaring myself perfectly dissatisfied with his remarks on my letter, he not seeming, to me, either to understand me, or, if he did, not to be willing to enlighten me; but as he comes to no conclusion which may either remov my doubts or confirm my expectations, it is not possibl

for me to answer his letter, but by expressing my doubts upon the assertions he has made; and although the gentleman is so much offended at my *doubting*, he must forgive me for saying that his epistle, instead of removing, has but increased them.

Mr. A. B. is fully persuaded "that Christian assemblies, or churches, are perfectly distinct from each other, and independent as it relates either to doctrine or practice." With him, Sir, I am fully persuaded, that they *are* so; but not that they *ought* so to be. Christianity is a principle of union to all that believe in it; its doctrine is one; so ought its faith to be, and so its practice; but such it never will be whilst they are distinct and independant. It was not so in primitive days, in churches, even in different cities, much less in the same city. Paul, writing to the Colossians, says, "Cause that this epistle be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Here is intimacy, love, union, and that mutual dependance which arises from mutual interest and mutual obligations; I am therefore fully persuaded that the doctrines of Christians are not necessarily distinct, and that they ought not so to be; and that, if they are so, it is because they assert mutual independance; whereas, from the beginning it was not so; therefore, in this sense also, that which God hath joined, men ought not put asunder.

Mr. A. B. acknowledges that "The New Testament says not a word about the *churches* of Jerusalem, of Corinth, or of any other great city;" I thank him for the acknowledgement; and, unwilling to be in his debt in point of openness, I confess with him that I think "The reason is as plain, as the observation is easy;" because there was but one church there;—though perhaps, Sir, we may as much differ concerning this church as a Quaker and a Bishop would upon the question, What is a church? The first contending it was the *people*, the other it was the *place*.

With Mr. A. B. it must be allowed that the Christians sometimes met publicly in the Temple, but not in the manner Mr. A. B. seems to insinuate; as if the Temple had been the first Christian church. You, Sir, used to meet some of your friends at St. Agnes Le Clair, and, surrounded by them, preach the gospel to the multitude——in like manner, Sir, I conceive the apostles to have met in the Temple, and for the same purpose. Is is evident it was in the face of the world, or the world would not have been converted by them. I presume, Sir, Mr. A. B. would not allow the church and the world assembling together to be a Christian church; and if not, I cannot allow such a meeting as that in the Temple to be a Christian church any more than I can allow that the brief statement of Luke, which contains only a few striking facts, goes in the least to establish the absurd idea that "their meetings were mostly public, except when they were under a state of persecution." Their ministry might be, nay, from the nature of it, must be public; but that their church assemblies were public is ridiculous: is it likely, Sir, that the electing deacons, taking care of widows, overseeing the distant churches, hearing of and considering such evils as might arise or had arisen in the church, were public, when

they would not admit a converted Paul into their company, till he had brought a testimony of the fact of his conversion?

I know, Sir, as well as Mr. A. B. that a church scattered is not a model for order, but a church before it was scattered may be; nor does any idea founded upon the Acts of the Apostles that Christians met in retired places and upper rooms of houses arise from my mistaking the singular for the plural, a distinction I believe I knew before he was born. With regard to my assertion. "That they had not any place large enough to hold the whole body of Christians together;" this assertion, Sir, is not made from an habit Mr. A. B. charitably insinuates that I have contracted of bending the New Testament to my system, by making use of assertions in place of arguments; no, Sir, please to present my best respects to Mr. A. B. and acquaint him that I have not been so taught nor so practised; but that I hope he will excuse me for having made such an assertion; that I did not mean to offend his high authority; that I was indeed intirely ignorant of his thoughts upon the subject, but having been, from infancy, instructed that it was my duty, in all my conjectures, to go in some measure hand in hand with consistency and common sense, I had inferred that since three thousand were at one time converted, and five thousand at another time, there could not be in the whole, every circumstance connected together considered, fewer Christians in Jerusalem than from nine to ten thousand, and, as none of our steeple houses would hold such a multitude, I did think myself justified in making the assertion; but having been so severly reprimanded, I retract; I do not think they could meet in any one room at Jerusalem; but since Mr. A. B. asserts that the assertion is totally unfounded, I call upon him to prove it; and I shall expect his proof to have a good foundation in exact dimensions, taken from actual survey.

But now, Sir, we come to the grandest proof of critical acumen.

1. "Upper room is in the nominative case, and therefore ought to be rendered *the* upper room."

2. St. Luke, who wrote this, had, Luke, xxiv. told us they were *continually* in the Temple; and therefore when he continues his narration in the Acts, and says "they went up into *the* upper room, where abode Peter, James, and John; it consequently was an upper room in the Temple." Wonderful! astonishing discovery! only I am fearful that some ill natured critics may say that, had Mr. A. B. set upon Form I. at Merchant Taylor's School, if he had not made a further discovery that nominative *homo, the* man, meant also *homo, a* man, such orders might have been given as would have caused him to discover that which most boys in such cases love to keep well covered.

But, Sir, Mr. A. B. has in this also made other wonderful and surprising discoveries; he has found out that the fishermen of Galilee had lodgings in the temple of Jerusalem. This, Sir, was not only attacking the enemy in their strongest bulwarks, but even taking possession of the citadel—not only so, Sir, but that this upper room, where *abode* Peter, James, and John, could not only contain them and the other disciples, but eight thousand new converts.—Pray, Sir, request of Mr. A. B. that he be very exact in his dimensions of this room—

its situation in the Temple, and to account how the priests permitted these men, not only of a different tribe from that of Levi, to live in the Temple, but these reforming men, who only got into it to take away their craft. Let every particular be exactly set down, lest that ill looking fellow, Common Sense, should endeavour to detract from the merits of this wonderful discovery!

But seriously, Sir, to conclude, the whole of the remainder of Mr. A. B.'s letter contains no argument in it, unless he first proves that the church of Jerusalem, consisting of so many thousands, could meet together at one place. If it is allowed they met but at two, (and perhaps it was two hundred) the argument falls to the ground, and the Christians at Jerusalem will then be, as Mr. A. B allows, *one church*, and, as my former letter supposed, meeting together as convenient to themselves, or upon some settled plan, but connected by one government: though of various sentiments, yet having but one doctrine and one practice; none independent of the other, and the whole collectively dependent on God.

I now, Sir, leave the subject on the same ground it before stood upon: if any of your correspondents, or even Mr. A. B. will have the goodness to consider my letter, page 242. not as *assertions*, but merely as *propositions* drawn from the general appearance of the evangelical and apostolical writings, and will give them that upright candid investigation the importance of the subject demands, the uniting in the investigation, which ever way the subject may take, will give the greatest pleasure to,

Sir,

Yours, &c.

T.

ARCHBISHOP TILLOTSON NO UNIVERSALIST.

DEAR SIR,

IN the first volume of the Universalist's Miscellany you inserted a list of such English writers on the restoration, whose works you had either read or heard of; among the number, you reckon Archbishop Tillotson as one. I am sorry you should have been so wrongly informed with respect to him: for instead of being a writer in favour of the Universal Restoration, he was an opposer of it. And, what is worthy of remark, the very sermon which is quoted in your Miscellany, (Vol. I. p. 206.) as a proof of his being an Universalist, was preached professedly against that doctrine.

But it may be expected that I should bring some proof of this assertion; in order so to do, I will briefly give you the substance of the discourse in question: which was preached before the queen at Whitehall, March 7, 1689-90. and may be found in the folio volume of his works, page 491.

The text is one which is generally brought as an objection to the Universal Doctrine, *viz.* Matt. xxv. 46. after saying, that Christ has *clearly* revealed the *eternal* state of rewards and punishment in another world, he observes, "that every one gladly admits, that the righteous will be eternally happy. But many are loth to believe the eternal punishment of wicked men. And they therefore pretend, that it is contrary to the justice of God, to punish temporary crimes, with eternal torments." Having thus stated the objection to the eternity of future punishment, he proceeds to answer it, by endeavouring to prove two things.

"First, that the eternal punishment of wicked men in another world is plainly threatened in Scripture.

Secondly, that this is not inconsistent either with the justice, or the goodness of God."

In order to prove that eternal punishment is threatened in Scripture, he quotes Matt. xviii. 8.—xxv. 41, 46. Mark ix. and 2 Thes. i. 9. he acknowledges that the words for ever, and everlasting do not always signify endless duration, but he contends they must be understood so, when they relate to future punishment, "because, the languages wherein the Scriptures are written, do hardly afford fuller and more certain words, than those used in this case, whereby to express to us a duration without end; and likewise, which is almost a peremptory decision of the thing, because the duration of the punishment of wicked men is in the very same sentence, expressed by the very same word, which is used for the duration of the happiness of the righteous."

Having thus established, or attempted to establish, his first position, he next endeavors to prove, that "this is not inconsistent either with the justice or goodness of God." Which he does from the following consideration, *viz.* "Because the measure of penalties is not taken from any strict proportion between crimes and punishments: but from one great end and design of government, which is to secure the observance of wholesome and necessary laws; and consequently whatever penalties are proper and necessary to this end are not unjust." He says that, "This will yet appear more reasonable when we consider, that after all, he that threatens hath still the power of execution in his own hands." Then follows the quotation inserted in your Miscellany. He concludes his argument by saying, "Notwithstanding his (God's) threatening, he hath reserved power enough in his own hands to do right to all his perfections; so that we may rest assured, that he will judge the world in righteousness; and if it be any wise inconsistent either with righteousness or goodness, (which he knows much better than we do) to make sinners miserable for ever, that he will not do it; nor is it credible, that he would threaten sinners with a punishment which he could not justly execute upon them. Therefore sinners ought always to be afraid of it, and reckon upon it: and always to remember, that there is great goodness and mercy in the severity of God's threatenings; and that nothing will more justify the infliction of eternal torments than

the foolish presumptions of sinners in venturing upon them, notwithstanding such plain and terrible threatenings."

I trust that these quotations will be deemed sufficient to prove, that Archbishop Tillotson was not a writer in favor of the restoration, but an opposer of it, and consequently, he ought not to be reckoned among the writers on that subject.

Permit me, Sir, to notice another error in the introduction to this quotation in the 106. page of the first volume of the Miscellany. It is there stated, that "He (Archbishop Tillotson) did not seem to think that the perpetual preaching of endless damnation was the happiest, or most likely method of reclaiming sinners." This assertion is contradicted by the very first words of the sermon in question, which are as follows, "Among all the arguments to repentance and a good life, those have the greatest force and *power* upon the minds of men, which are fetched from another world; and from the *final state* of good and bad men after this life." And one of the reasons which he gives for engaging in the subject is, because he considers "the belief of the threatenings of God in their utmost extent, to be of so great moment to a good life and so great a discouragement to sin." He adds, "If men were once set free from the fear and belief of eternal punishment, the most powerful restraint from sin would be taken away."

There are many more passages of the like nature in the course of his sermons, but these may serve to prove, that he not only believed the eternity of hell torments; but also that he considered that doctrine as the greatest barrier against sin: and the greatest stimulus to holiness and virtue.

Hoping that you will insert this in the Miscellany, for the information of our readers,

I remain yours,

In the bonds of peace,

T. S.

SOME REMARKS

ON

QUESTIONS ON FUTURE PUNISHMENTS.

SEE PAGE 213.

SIR,

IN reading the above piece I was pleased with the candour and openness of your correspondent, and think, from the spirit which seems to flow through the same, he is not hostile to any branch of truth that can be supported by arguments adapted to reason, and will stand the test of rational investigation.

I should not have come forward at this time, had I not thought of proposing some questions on the above subject (though in a different way) previous to my reading the above questions.

Your correspondent introduces his questions by expressing his non-intention to engage in the "cause of future punishment, whether endless or limited," and assigns as his reason, his "not feeling any desire to be punished;" which mode of expression implies his disbelief thereof for the same reason. But might not the first Christians have declared the same respecting the predicted overthrow of Jerusalem? For they had no desire to participate of that awful destruction with which that guilty nation was threatened; but, in that case, they might have tarried regardless of Christ's admonition, and perished among their countrymen.

He saith, he "supposes all will agree with him that punishment in a future state will not exceed the rules of strict justice; and that the person punished must of necessity be conscious he justly deserves it." I admit, the rules of justice will not be violated in the punishment of the sinner; but think it doubtful whether "He must of necessity be conscious he justly deserves it;" and unless it can be proved, either by Scripture, or by that consciousness manifested by the punished in the present life, the above doubt will remain. Have we, when under affliction, always been conscious of deserving it? Have we not rather murmured, thinking ourselves severely dealt with? Are children, when corrected, convinced of the justice of such correction? Were the Jewish Nation conscious thereof? Or is the whore of Babylon conscious she justly deserves to suffer those calamities which begin to come upon her for shedding the blood of martyrs, &c.? We read of some, who would even curse their God for their afflictions. Whether or not the person punished "Will think himself a martyr to caprice and despotism," is not in point; for men in the present life do not entertain the most favourable ideas of God, although he has blest them with prosperity; and we are informed, that when sentence shall be passed on the wicked, and their crimes repeated to them, instead of acknowledging the justice of their sentence, they will call it in question, Matt. xxv. 44. I know the sinner will, in the end, be brought to own the justice of his suffering; but then the punishment will begin to answer its intended end.

That the "sinner will be punished on the ground of free agency," I readily admit; for upon what other ground can God judge the world? And that "Christ died for all men," must be acknowledged, or how can any one be punished for rejecting a salvation founded on his death?

Your correspondent, after a few more observations and interrogations, comes to the point he had in view, and which his other arguments serve to introduce (*viz.*) "if their is no other way to avoid being punished but through the death of Christ, and that he died for all, upon what ground is any man punished?"

It may appear strange to some, that Christ should suffer for the sins of the world, and yet the sinner be punished for his own transgressions;

but be it remembened, that Christ was our representative, with respect to temporal death, as well as any thing else. He stood in our place: he was a man of sorrows; for our sakes he became poor; for as he was subject to mortal infirmities; gave up his life; sunk into the arms of death, and, spoiling the same, he rose again a conqueror. But yet we are subject to sorrow, poverty, sickness, and death. How is it that we are subject to all these, seeing Christ hath suffered them for us? This, I think, is a problem which can be solved but one way, *viz.* that as it is a fact that men suffer and die notwithstanding the death of Christ, so it is also a fact that through his death, resurrection, and mediatorial reign, they shall be finally delivered from all the remains of death, although at present they are captives to it. Shall we say, because the full effects of the death and resurrection of Christ have not yet taken place, therefore they never will? Or, because the body must remain in a state of death for a time, it is unreasonable to suppose that Christ died to redeem from that enemy of the human race? I think it is more agreeable to reason and revelation to say, that Christ, having suffered and rose again, "he became the first fruits of those who slept;" that his resurrection is an earnest of the resurrection of all the dead; which, though not instantly accomplished, yet shall surely take place in due time. It is also reasonable to affirm, that, although Christ hath died for all men, there are many who will be punished in a future state, especially when we consider, such punishment will be a necessary correction, calculated to forward the benevolent designs of his death.

I am so far from thinking that future punishment will exceed the rules of strict justice, that I think the sinner will not be punished according to the demands thereof, Christ having answered its demands in his own person. There is, then, a great difference between the sufferings of Christ and the punishment of the wicked. Christ, by his death, was made an offering for sin, representing the sinner in his suffering; it was also a necessary qualification to fill the high office of mediator and restorer of all things; but the punishment of the sinner will be only such as will be necessary to reduce him to real obedience; which punishment will be inflicted by Christ in the capacity of mediator, and by none else; for the Father, being well pleased with what he has done, and having committed all things into his hands, hath given him authority to execute judgment: and, according to that wisdom which he possesses, to correct in such a way as he sees proper to accomplish that great end of his office, the subduing and reconciling all things to himself, and, consequently, the happiness of the universe.

A parent is the head and representative of his family; he is accountable for what his children do; if they break a window, he pays for it; if they tread down a corn-field, he stands forth to bear the damages; or if in tender years they defraud or steal, he willingly makes restoration. But are they to escape correction, because their parent is ready to meet every demand on their account? Surely not; on the contrary, a wise parent will give such correction as he thinks will properly impress their minds with the nature of what they have done, proportioned to their crimes, and such as may remove their propensity to transgress. So Christ, the

head, the parent of the universe, having taken the whole load of sin upon his own back, having undergone the punishment which was its due, being exalted a prince and a saviour, will sway the sceptre in righteousness, and administer such corrective punishment as his wisdom dictates, and his parental goodness sees every way suitable to the nature of crimes, and the depravity of the heart, such as will humble and subdue the will, and finally reduce to obedience; and as a parent does not punish for his own advantage, but for the real advantage and happiness of his children—not from a principle of hatred, but from love—so the Lord Jesus will not punish the disobedient from any selfish disposition, but it will be the effect of that great love which he bears to sinners, and will be attended with the greatest advantage to the sufferer; severity being, perhaps, the only remaining means (consistent with the freedom of the will) that can accomplish the same.

These, Sir, are my views on the above subject; glad should I have been to have seen something on the same from some other person. I wonder that a subject of such importance should be passed over by your old correspondents, and hope, as they desire the spread of truth, they will pay more attention in future to questions of this kind, as it might be of use to many who desire to form proper ideas of God and his government.

To your correspondent who proposed the above question, I present my sincere regard; whether the above remarks will satisfy his enquiries or not, it remains for him to declare: if he thinks my views are wrong, or that I misunderstood him, let him freely declare the same; let him endeavour to convince me of my error, and he shall have my thanks, whether he succeed or not.

If, Sir, you pay so much regard to a new correspondent as to admit my production, in your next number I may, perhaps, be encouraged to trouble you again with some other remarks.

Yours, &c.

LIVERPOOL. JOHN WRIGHT.

QUESTION ON MATTHEW, XII. 31, 32.

DEAR SIR,

THE reconciliation of the above passage of Scripture with the doctrine of the Universal Restoration will oblige,

Yours, &c.

MERTON. A. B.

POETRY.

THE WISH.

GREAT God, to whom all nature cries,
Whose bounty ev'ry want supplies,
Direct my tongue to ask what's right,
And put all thoughts perverse to flight,
Oh! send thy heav'nly grace divine,
To keep this nature frail of mine;
And fix my mind on thee alone,
And Agur's pray'r I make my own.
Remove my tongue from falsehood's ways;
Grant food convenient all my days;
And place me in that middle sphere,
Alike remov'd from want severe
And affluence high, on which await
Those cares that haunt the rich and great;
Lest in my heart I thee deny,
And say, Who is the Lord on high?
Or, being poor, should go by stealth,
And rob my neighbour of his wealth.
Oh! make my heart to be content
With what thy goodness here has sent.
And if thy bounty more should'st lend,
Then let me help in need a friend.
One more request, O Lord, of thee
I humbly ask; that if it be
Consistent with thy will, oh send,
The blessing of a faithful friend;
To whom, in social converse sweet,
Thy boundless love I may repeat;
And by whose caution and advice,
My soul may be preserv'd from vice.

J. H.

AN HYMN.

AWAKE, my muse, to contemplations high,
No longer sleep in earthly dust below;
Search whence thou art; thou'lt finda reason why
Thou should'st thy being and thy nature know.

Omnipotence in wisdom Infinite,
Is thy great Origin: O creature man,
God is thy being! Life and innate Light!
In such a mirror canst thou nothing scan?

Jesus, the great effulgency of God!
In threefold* light the grand instruction seals;
He shews the path the lion's whelps ne'er trod,
In which the heav'nly glory he reveals.

O bright essential form! prior to days!
Thou splendid blaze of incorporeal might!
Angelic lights are thy effulgent rays,
All beings out of thee are void of light.

O Jesus! ev'ry creature's great archtype,
Thou art the truth of great Jehovah's plan:
Thou art the first—the fairest, fullest ripe
Fruit of the vine, that chears both God and man.

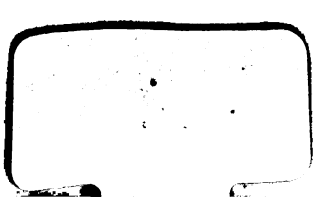
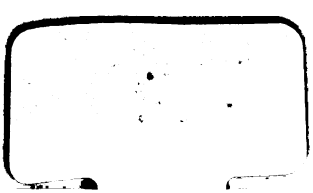
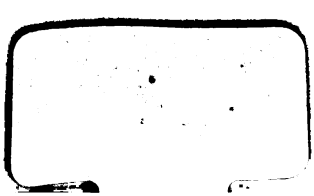
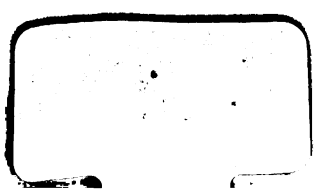
Bright star of glory! (like a knot of beams
Sprung forth immediate from unclouded Sol)
Thee I behold, the crystal sea, whose streams
(To cheer my soul thro' time) spontaneous roll.

O thou, superior light! I see thee mine,
In nature's glass thou art reveal'd to me.
In all terrestrial forms thy glories shine;
One life! one light! in rich variety.

* Luke, ix. 26.

VISIT OF HOPE TO SYDNEY COVE.

WHERE Sydney Cove her fruitful bosom swells,
Courts her young navies and the storm repels,
High on a rock, amid the troubled air,
HOPE stood sublime, and wav'd her golden hair;
Calm'd with her rosy smile the tossing deep,
And with sweet accents charm'd the winds to sleep;
To each wild plain she stretch'd her snowy hand;
High-waving wood and sea encircled strand.
"Hear me," she cried, "ye rising realms record
Time's op'ning scene, and Truth's unerring word.
There shall broad streets their stately walks extend,
The circus widen and the crescent bend;
There ray'd from cities o'er the cultur'd land,
Shall bright canals and solid roads expand.
There the proud arch, Colossus-like, bestride
Yon glitt'ring streams, and bound the chafing tide;
Embellish'd villas crown the landscape scene,
Farms wave with gold, and orchards blush between.
There shall tall spires and dome-capp'd tow'rs ascend,
And piers and quays their massy structure blend;
While with each breeze approaching vessels glide,
And northern treasures dance on ev'ry tide."
Here ceas'd the nymph—tumultuous echoes roar,
And JOY's loud voice was heard from shore to shore:
Her graceful steps descending trac'd the plain,
And PEACE and ART and LABOUR join'd her train.

END OF VOL. IV.

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